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"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XI. NEW YORK, THURSDAY, DECEMBER 29, 1859. NUMBER 578.

Our Special Contributors.

THE PREACHER.

FAR down the vale my friend and I
Beheld the distant seaboard town;
Saw the great ships go sailing by,
And the long waves run up and down.
The white beach glimmering in the sun,
And the low wooded capes that run
Into the sea-mist north and south,
The sand-bluffs at the river's mouth,
The swinging chain-bridge, and, afar,
The foam-line of the harbor-bar.

Over the woods and meadow-lands
A crimson-tinted shadow lay
Of clouds through which the setting day
Flung a slant glory far away.
It glittered on the wet sea-sands,
It flamed upon the city's panes,
Smote the white sails of ships that wore
Outward or in, and gilded o'er
The steeples with their veering vanes!

Awhile my friend with rapid search
O'erran the landscape. "Yonder spire
Over gray roofs, a shaft of fire,
What is it, pray?"—"The Whitfield church!
Walled about by its basement stones
There rest the marvelous prophet's bones."
Then as our homeward way we walked
Of the great preacher's life we talked;
And, through the mystery of our theme
The outward glory seemed to stream
And Nature's self interpreted
The doubtful record of the dead;
And every level beam that smote
The sails upon the dark afloat
A symbol of the light became
Which touched the shadows of our blame
With tongues of Pentecostal flame.

Over the roofs of the pioneers
Gathers the moss of a hundred years;
On man and his works has passed the change
Which needs must be in a century's range.
The land lies open and warm in the sun,
Anvils clamor and mill-wheels run—
Flocks on the hill-sides, herds on the plain,
The wilderness gladdened with fruit and grain!
But the living faith of the settlers old
A dead profession their children hold;
To the lust of office and greed of trade
A stepping-stone is the altar made.
The church to place and power the door
Betokes the sin of the world no more,
Nor sees its Lord in the homeless poor.
Everywhere is the grasping hand
And eager adding of land to land;
And earth, which seemed to the fathers meant
But as a pilgrim's wayside tent,
A nightly shelter to fold away
When the Lord should call at the break of day,
Solid and steadfast seems to be,
And Time has forgotten Eternity!

But fresh and green from the rotting roots
Of primal forests the young growth shoots,
From the death of the old the new proceeds,
And the life of truth from the rot of creeds;
On the ladder of God which upward leads
The steps of progress are human needs.
For His judgments still are a mighty deep,
And the eyes of His providence never sleep:
When the night is darkest he gives the morn,
When the famine is sorest, the wine and corn!

In the church of the wilderness Edwards wrought,
Shaping his creed, at the forge of thought;
And with Thor's own hammer welded and bent
The iron links of his argument,
Which strove to grasp in its mighty span
The purpose of God and the fate of man!
Yet faithful still in his daily round
Unto the weak and the poor and sin-sick found,
The schoolman's lore and the casuist's art
Grew warmth and life from his fervent heart.
Albeit he not seen in the solitudes
Of his deep and dark Northampton woods,
A vision of love about him fell,
And the blinding splendor which fell on Saul,
And the tenderer glory that rests on them
Who walk in the New Jerusalem,
Where never the sun nor moon are known,
But the Lord and his love are the light alone!
And, watching the sweet, still countenance
Of the wife of his bosom rapt in trance,
Even he not treasured each broken word
Of the mystical wonder seen and heard;
And loved the beautiful dreamer more
Than thus to the desert of earth she bore
Sisters of Eschol from Canaan's shore!

Like the harley-winnower, holding with pain
Grain in waiting his chaff and grain,
Gladly welcomes the far-off breeze
Fanning the pine-tree's slender keys,
So he who had waited long to hear
The sound of the Spirit drawing near,
Felt that which the son of Iddo heard
At the feet of angels the myrtles stirred,
And the answer of prayer, at last,
Over his church the afflatus passed,
Stirring its sleep as breezes break
Sea-bright ripples a stagnant lake.

Not a tremor of silent fear,
Creep of the flesh at danger near,
Nor foreboding and discontent
In the hearts of the people went.
Nature warned in sounds and signs;
Wind in the tops of the forest pines
The name of the Highest called to prayer
The muezzin calls from the minaret stair.
Through ceiled chambers of secret sin
Pain and strong the light shone in;
Every sense of his neighbor's needs
And the man of title-deeds;
And the trembling hand of the worldling shook
Dust of years from the Holy Book;
And the psalms of David forgotten long
Were the peace of the scoffer's song.

Impulse spread like the outward course
Of waters moved by a central force;
Type of spiritual life rolled down
From inland mountains to sea-board town.

Ready and ready the altar stands
Under the prophet's outstretched hands,
Prayer availing, to downward call
Fiery answer in view of all.
Hearts see like wax in the furnace, who
Should melt and shape and cast them anew?
Lo! the Merrimack WHITFIELD stands
By people that never was made by hands—
Walls of azure and crystal wall
Shine of the sunshine over all!—
Happy pilgrim, with dubious name
Doubt on the winds of fame;
Seen as an angel of blessing classed
Now as a mad enthusiast.

Called in his youth to sound and gauge
The moral lapse of his race and age,
And, sharp as truth, the contrast draw
Of human frailty and perfect law,
Possessed by the one dread thought that lent
Its goad to his fiery temperament,
Up and down the world he went,
A John the Baptist crying, Repent!

No perfect whole can our nature make,
Here or there the circle will break;
The orb of life as it takes the light
On one side leaves the other in night.
Never was saint so good and great
As to give no chance at St. Peter's gate
For the plea of the devil's advocate.
So, incomplete by his being's law,
The marvelous preacher had his flaw;
With step unequal, and lame with faults
His shade on the path of history halts.
Wisely and well said the Eastern bard,
Fear is easy but love is hard,
Easy to glow with the Santon's rage
And walk on the Meccan pilgrimage,
But he is greatest and best who can
Worship Allah by loving man.

Thus he, to whom, in the painful stress
Of zeal on fire from its own excess,
Heaven seemed so vast and earth so small,
That man was nothing, since God was all,
Forgot, as the best at times have done,
That the love of the Lord and of man are one.
Little to him whose feet unshod
The thorny path of the desert trod,
Careless of pain, so it led to God,
Seemed the hunger-pang and the poor man's wrong,
The weak ones trodden beneath the strong.
Should the worm be chooser?—the clay withstand
The shaping will of the potter's hand?

As in Indian fable Arjoon hears
The scorn of a god rebuke his fears:
"Spare thy pity!" Krishna saith,
"Not in thy sword is the power of death!
All is illusion, loss but seems,
Pleasure and pain are only dreams,
Who deems he slayeth doth not kill,
Who counts as slain is living still,
Strike, nor fear thy blow is crime,
Nothing dies but the cheats of time;
Slain or slayer, small the odds
To each, immortal as Indra's gods!"

So by Savanna's banks of shade,
The stones of his mission the preacher laid
On the heart of the negro crushed and rent,
And made of his blood the wall's cement;
Bade the slave-ship speed from coast to coast
Fanned by the wings of the Holy Ghost;
And begged, for the love of Christ, the gold
Coined from the hearts in its groaning hold.
What could it matter, more or less
Of stripes and hunger and weariness?
Living or dying, bond or free,
What was time to eternity?
Alas, for the preacher's cherished schemes,
Mission and church are now but dreams;
Nor prayer nor fasting availed the plan
To honor God through the wrong of man.
Of all his labors no trace remains,
Save the bondman lifting his hands in chains.
The woof he wove in the righteous warp
Of freedom-loving Oglethorpe,
Clothes with curses the goodly land,
Changes its greenness and bloom to sand;
And a century's lapse reveals once more
The slave-ship stealing to Georgia's shore.
Father of Light! how blind is he
Who sprinkles the altar he rears to Thee
With the blood and tears of humanity!

He erred: Shall we count his gifts as nought?
Was the work of God in him unwrought?
The servant may through his deafness err,
And blind may be God's messenger,
But the errand is sure they go upon,
The word is spoken, the deed is done.
Was the Hebrew temple less fair and good
That Solomon bowed to gods of wood?
For his tempted heart and wandering feet
Were the songs of David less pure and sweet?

So in light and shadow the preacher went,
God's erring and human instrument:
And the hearts of the people where he passed
Swayed as the reeds sway in the blast,
Under the spell of a voice which took
In its compass the flow of Siloa's brook
And the mystical chime of the bells of gold
On the ephod's hem of the priest of old,
Now the roll of thunder, and now the awe
Of the trumpet heard in the Mount of Law.

A solemn fear on the listening crowd
Fell like the shadow of a cloud.
The sailor reeling from out the ships
Whose masts stood thick in the river slips
Felt the jest and the curse die on his lips.
Listened the fisherman rude and hard,
The calker rough from the builder's yard,
The man of the market left his load,
The teamster leaned on his bending goad,
The maiden, and youth beside her own,
Their hearts in a closer union melt,
And saw the flowers of their love in bloom
Down the endless vistas of life to come.
Old age sat feebly brushing away
From his ears the scanty locks of gray;
And careless boyhood living the free
Unconscious life of bird and tree,
Suddenly wakened to a sense
Of sin and its guilty consequence.
It was as if an angel's voice
Called the listeners up for their final choice;
As if a strong hand rent apart
The veils of sense from soul and heart,
Showing in light ineffable
The joys of heaven and woes of hell!
All about in the misty air
The hills seemed kneeling in silent prayer;
The rustle of leaves, the moaning sedge,
The water's lap on its graveled edge,
The wailing pines, and far and faint
The wood-dove's note of sad complaint,—
To the solemn voice of the preacher lent
An undertone as of low lament.
And the rote of the sea from its sandy coast,
On the easterly wind, now heard now lost,
Seemed the murmurous sound of the judgment host
For the mood of Nature is not her own,
And the heart of man in its joy or moan,
Evermore lends to her voice its tone.

Yet wise men doubted and good men wept
As that storm of passion above them swept,
And, comet-like, adding flame to flame,
The priests of the new Evangel came,—
Davenport, flashing upon the crowd,
Charged like summer's electric cloud,
Now, holding the listener still as death
With terrible warnings under breath,
Now shouting for joy, as if he viewed
The vision of Heaven's beatitude!
And Celtic Tennant, his long coat bound
Like a monk's with leathern girdle round,
Wild with the toss of unshorn hair,
And wringing of hands and eyes aglare,
Groaning under the world's despair!
Grave pastors, grieving their flocks to lose,
Prophesied to the empty pews,
That gourds would wither, and mushrooms die,
And noisiest fountains run soonest dry
Like the spring that gushed in Newbury street
Under the tramp of the earthquake's feet,
A silver shaft in the air and light
For a single day, then lost in night,
Leaving only its place to tell
Sandy fissure and sulphurous smell.
With zeal wing-clipped and white heat cool,
Moved by the spirit in grooves of rule,
No longer harried and cropped and fleeced,
Flogged by sheriff and cursed by priest,
But, by wiser councils left at ease
To settle quietly on his lees,
And, self-concentered, to count as done
The work which his fathers scarce begun,
In silent protest of letting alone,
The Quaker kept the way of his own—
A non-conductor among the wires,
With coat of asbestos proof to fires,
And quite unable to mend his pace
To catch the falling manna of grace,
He hugged the closer his little store
Of faith and silently prayed for more.
And vague of creed and barren of rite,
But, holding, as in his Master's sight,
Act and thought to the inner light,
The round of his simple duties walked
And strove to live what the others talked!

And who shall marvel if evil went
Step by step with the good intent,
And with love and meekness, side by side,
Lust of the flesh and spiritual pride?
That passionate longings and fancies vain
Set the heart on fire and crazed the brain?
That over the holy oracles
Folly sported with cap and bells?
That goodly women and learned men
Marveling told with tongue and pen
How unweaned children chirped like birds
Texts of Scripture and solemn words,
Like the infant seers of the rocky glens
Of the Puy de Dome and wild Cevennes:
Or baby Lamas who pray and preach
From Tartar cradles in Budda's speech!

In the war which Truth or Freedom wages
With impious fraud and the wrong of ages,
Hate and malice and self-love mar
The notes of triumph with painful jar,
And the helping angels turn aside
Their sorrowing faces the shame to hide.
Never on custom's oiléd grooves
The world to a higher level moves,
But grates and grinds with friction hard
On granite boulder and flinty shard.
The heart must bleed before it feels,
The pool be troubled before it heals;
Ever by losses the right must gain,
Every good have its birth of pain;
The active Virtues blush to find
The Vices wearing their badge behind,
And Graces and Charities feel the fire
Wherein the sins of the age expire;
The fiend still rends as of old he rent
The tortured body from which he went.

But Time tests all. In the overdrift
And flow of the Nile with its annual gift,
Who cares for the Hadji's relics sunk?
Who thinks of the drowned-out Coptic monk?
The tide that loosens the temple's stones,
And scatters the sacred ibis bones,
Drives away from the valley-land
That Arab robber, the wandering sand,
Moistens the fields that know no rain,
Fringes the desert with belts of grain,
And bread to the sower brings again.
So the flood of emotion deep and strong
Troubled the land as it swept along,
But left a result of holier lives,
Tenderer mothers and worthier wives.
The husband and father whose children fled
And sad wife wept when his drunken tread,
Frightened peace from his roof-tree's shade
And a rock of offense his hearthstone made,
In a strength that was not his own, began
To rise from the brute's to the plane of man.
Old friends embraced, long held apart
By evil counsel and pride of heart;
And penitence saw through misty tears
In the bow of hope on its cloud of fears
The promise of Heaven's eternal years,
The peace of God for the world's annoy
Beauty for ashes and oil of joy!

Under the church of Federal street,
Under the tread of its Sabbath feet,
Walled about by its basement stones
Lie the marvelous preacher's bones.
No saintly honors to them are shown,
No sign nor miracle have they known;
But he who passes the ancient church
Stops in the shade of its belfry porch,
And ponders the wonderful life of him
Who lies at rest in that charnel dim.
Long shall the traveler strain his eye
From the railroad car as it plunges by,
And the vanishing town behind him search
For the slender spire of the Whitfield church;
And feel for one moment the ghosts of trade
And fashion and folly and pleasure laid
By the thought of that life of pure intent,
That voice of warning yet eloquent,
Of one on the errands of angels sent.
And, if where he labored the flood of sin
Like a tide from the harbor-bar sets in,
And over a life of time and sense
The church-spires lift their vain defense,
As if to scatter the bolts of God
With the points of Calvin's thunder-rod,—
Still as the gem of its civic crown
Precious beyond the world's renown
His memory hallows the ancient town!

J. G. W.

Pure Wines.—Mr. F. A. Rockwell of Ridgefield, Ct., is bringing to market some pure wines of his own making from the juice of the native grapes of his neighborhood, which he warrants to be perfectly pure, and very desirable for sacramental uses, and also for the sick. They are mild, rich-flavored, and free from alcoholic mixture. He also makes a blackberry wine of like purity, which has a pleasant character, and is commended for its tonic and astringent properties, as beneficial in summer complaints. Both the article and its manufacturer are highly recommended and vouched for by Rev. Messrs. W. H. Williams, E. E. Griswold, J. J. Woolley, and C. Clarke, the pastors of the Episcopal, Methodist, and Congregational churches in Ridgefield.

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LETTER FROM MRS. STOWE.

MILAN, October.

Leonardo Di Vinci's Last Supper.

NEXT to the Cathedral in Milan comes the thought of that celebrated fresco of Leonardo Di Vinci, the Last Supper.

We hesitated at first to go to it. We had heard that it was a picture in ruins; that time, damp, neglect, and the daubing of ignorant restorations, had left no trace of the splendid original; and we thought better rest content with the good engravings which can everywhere be seen. But the spirit of enterprise at last prevailed, and we joined a party in a drive to the Convent of Santa Maria della Grazia, where all that remains is to be seen. The first glance at the picture made us glad we had come. There is something about this, even in its ruins, so striking and impressive, that it hushes the voice to a whisper, and draws the eye with an irresistible power. The portion the least injured—the portion most striking, most sublime and touching, is precisely that which no copy, no engraving, gives the least idea of—namely, the head of our Savior. It is strange that one and all who have ever copied this picture have so utterly failed in this part, that one sees at a glance that here is something entirely unthought of before. The influence of time and dampness have so far wrought upon it that it seems as if one were regarding it through a misty vail; but through the obscurity the imagination is struck with an image of such majesty and such mercy as no other head of Christ ever blended. The upper portion, the brow, the downcast eyes, are nearly perfect, but there is so much expression in them that one studies mentally what it is that produces the effect. We have seen downcast eyes at times when the drooped lid, so far from seeming heavy and sleepy, seemed like a vail that had fallen over some sacred mystery of expression. Such downcast eyes we have seen when saints have closed them softly on earth, and yet seemed to be looking on ineffable things beyond the vail—not dead, but sleeping; and so as one looks on these eyes, they stir one strangely as a vail falling over the splendor of the holy of holies, and behind which is the light of Divinity. The mouth is nearly all effaced, and the glorious image is like a thing resolving itself into cloud. Perhaps this very imperfection, this dimness, this want of definite limits and perfect outline, gives to this fragment a greater power than it might have had in its perfect state.

The whole impression of this visit was subdued and mournful. It was much such as one would have in the room with the mortal remains of some noble and distinguished man soon to be seen on earth no more. That a great religious picture of the greatest painter, and one of the greatest men who ever lived, should perish from the earth, seems a solemn and mournful thought. One sees the exquisite finish of Leonardo in those small paintings of his which are scattered through different galleries; but here was the picture which united a sublime breadth and largeness of design to the nicest delicacy of execution—which united the graces of color and drawing to the highest expression of noble and religious sentiment, and it is fading from the earth, and soon to be seen no more! No representation in existence in the least gives an idea of its higher attributes of expression. From engravings we may have an idea of the fineness of the general design, the perspective, the general arrangement of light and shade, the noble variety of heads, each so well individualized—but that central figure, on which we are told Leonardo pondered so long, and which he touched with so reverent a hand, because his conceptions were so intense with religious awe—*that* will never be seen when the little that remains of this noble fresco is faded.

This was the only work that could fully have expressed Leonardo Di Vinci—a man so gloriously rounded in his sphere of faculties that Italy might be proud to claim him as her representative—painter, architect, mathematician, statesman, poet; and this picture was the altar on which he laid his sublimest genius, at the feet of his Redeemer. Those downcast eyes were to him as a shrine—where he adored. How different the spirit of his treatment of such a theme from the gorgeous Venetian masters, Titian, Paul Veronese, or any of those who paint a Last Supper or Marriage of Cana with so warm an appreciation of garments, gems, and vases—who give you stuffs and costumes in perfection, and put any every-day head they may happen to come across for Christ and the Apostles. You have the poetry of upholstery in these Venetians—a fine thing in its way—you have the fat, broad, jolly, easy living of a splendid, proud, luxurious age; but in this picture, the gravity, majesty, and religious earnestness, which are the true ideal of sacred painting.

In the Brera Palace in Milan, among several drawings of Leonardo Di Vinci's, is a chalk sketch said to express his first conception for the head of this great picture. It is a very striking sketch of a downcast, lovely face, but wanting the peculiar majesty of attitude and expression which one sees in this fresco. There are also, both there and in the Ambrosian Library, many drawings by his hand, expressing a sort of wild, wanton, freaky richness of nature that reveled in everything that pencil could do, from the most absurd and grotesque up to the very highest and gravest. Among others is a profile of himself in red chalk, which is interesting.

In the same room in the Brera Palace with the chalk sketch of Leonardo, is the Marriage of the Virgin, by Raphael—one of his early Peruginesque pictures, but which surprised us by a freshness and clearness of coloring, as if it were done yesterday. One could scarce believe it to be the real ancient picture. Its perfect, careful exactitude of outline seemed a lesson to artists, that if they ever wanted to learn to slight with grace, they must begin with being rigidly accurate and exact at first. One could easily see that the hand which could draw this picture so cleanly and clearly, and paint these faces with so delicate a care, might have a certainty and boldness in after years which could afford to sport with flowing outline—as a graceful handwriting develops itself from a somewhat stiff and correct copy-hand.

H. B. S.

Watches and Jewelry.—David Ralt, agent for D. C. Peacock of London, is now exhibiting at his warerooms, 405 Broadway, up stairs, a magnificent stock of watches and fine jewelry adapted to the wants of the very best retail trade. Those in want of *sham*-ory will avoid that establishment.

TROCHES.—Brown's Bronchial Troches, used by public speakers and singers for hoarseness, (of which Mr. Beecher says that he never travels "without a handful in his carpet-bag,") have brought into the market a spurious imitation in the shape of an article called "Brown Bronchial Troches." We understand that the New York Superior Court has issued an injunction against the manufacturer of the bogus lozenges.

FROM OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., Dec. 24, 1859.

ANOTHER week of voting and talking in the House, five parts of the latter to one of the former, and no practical result in the shape of an election of Speaker. Any number of inflammatory speeches, the usual weekly allowance of slaveholding bluster, amusing colloquial discussions, running debates, and but little work.

Let me give your readers a sketch of a single day's proceedings. At noon precisely, Mr Allen, the Clerk, strikes with the Speaker's hammer upon his desk a single blow—a clergyman of this city opens the session with prayer—the journal of yesterday's proceedings is read—twenty members rise at the same time to address the Clerk—he assigns the floor to one of them.

The business of the afternoon has now begun. Fifty members desert the benches for the tables in the lobby, where they busy themselves in writing. One hundred more sit, walk, lounge, and talk away the dull hours, until perhaps some interrogator starts up a little interest, when the members listen, the writers look up from the tables, and if anything worthy of attention occurs they gather about the speaker. Perhaps an orator is upon the floor, and if so he pretty surely gets the attention of the members, or if a running debate is indulged in, it is sure to arrest the attention of the entire House.

Three hours pass away in talk, and at last the Democratic members consent to take a ballot, for the Republicans wish to consume no time in debate, but to vote steadily until the House is organized. The Clerk calls upon the tellers to take their seats, when Mr. Corwin of Ohio, Adrain of New Jersey, Houston of Alabama, and Briggs of New York, each representing a party in the House, sit down at the side of the Clerk with pens and paper to watch the vote, though in reality the Recording Clerk makes the report which is read to the House. A call of the House is always demanded previous to voting, and pairs are arranged and absentees accounted for. Some days only one ballot is taken, and occasionally two or three. The House has been together just three weeks, and it reached this afternoon its twentieth ballot.

During the week, the Southern men have spent a good deal of time in fighting each other, and the Republicans here enjoyed the contest between the Conservative Whigs of the South and their Democratic Disunion friends very much. The pretended quarrel between these parties arose from the anger of the Democrats because the Whigs or South Americans would not unite with them in the election of a Southern Democrat for speaker. They cracked the slaveholding whip over their refractory colleagues, but it did not do any good. The old Whigs stood up in their own defense, and the war of words soon grew so hot that the attacking Democracy were quite willing to retreat from the field. This the Americans would not allow them to do until they had soundly punished them for their insolence.

On Thursday Bennet of Kentucky attempted to reprimand Mr. Etheridge of Tennessee because he would not follow the example set by the majority of his little party in the House, and vote for a Democrat. But Mr. Etheridge was more than a match for the Kentucky Democrat—in fact there are few men in the House so ready and able in debate as he. The country remembers him for his masterly feat in the Banks Congress, when he forced his Southern friends to vote for or against a set of severe resolutions against the reopening of the African slave-trade. He is a slim, thin-faced man, with one eye maimed, but he has the general appearance and manner of a man who is always self-possessed, and at all times ready for the attack of an enemy. He has the voice of a lion, and he roars with great efficacy when the Disunion Democrats meddle with him. He is a great favorite with the Republicans, for his eloquent and impressive attacks upon the real Disunionists of this country—the Southern Democracy.

It was not until Friday that the Republicans broke their silence, and their one hundred members were utterly opposed to the utterance of one word. But Mr. Farnsworth of Chicago felt it to be his duty to speak, and he stirred up such a hornet's nest that the whole day was consumed in a running debate, caused by his statements and arguments. To-day, Smith of Virginia has been replying, and the tone and temper of his speech were so bitter and insolent that the House was at one time in danger of a repetition of the disgraceful scenes which are so common upon its floor. In speaking of the Helper book and its indorsement by Mr. Sherman, this ex-Governor of Virginia asked of the Republican side of the House, "Would *you* allow a murderer, a robber, and a thief to go into that Speaker's chair, if we were in a majority and tried to put him there?" This question capped the climax of his ruffianly insolence, and it startled the laughing, talking Republicans from their inattention to the speech. A half dozen members were instantly upon their feet. Col. Curtis of Iowa, a brave old soldier, called Mr. Smith to order with a voice and manner which were not to be misunderstood. Mr. Sherman arose at this juncture, cool and unruffled, and with a quiet firmness which made a deep impression on the House, demanded if the offensive words were applied to himself. The question brought Gov. Smith to his senses, and he at once backed down from his offensive charges, and from that moment treated Mr. Sherman and the Republicans generally with courtesy.

The present prospect of an organization is not promising. All admit that Mr. Sherman is eventually to be Speaker, for the various test votes of the week show conclusively that it is utterly impossible to unite the Democrats and South Americans upon a candidate. Even if this could be done, the united parties could not elect without the aid of the Anti-Lecompton Democrats, which cannot be had. So the *time* of the election of Sherman rests with the fire-eaters, who are so bitterly opposed to the election of a regular Republican that they will not allow a plurality resolution *to be presented* to the House. They can prevent the presentation of the resolution so long as they please, by talking and voting to adjourn, and the House will probably go unorganized until they are tired out.

The Senate has done this week nothing but organize its Committees, and if any intelligent man yet remains in the free states who doubts that the slaveholders of this country grasp all political power within their reach, let him look over these Committees. As Senator Bell, a Democrat, well said, "the Chairmanship of *every* important Committee is given to Southern men." The free states of this Union, which compose two-thirds of the wealth, enterprise, and people of the country, are absolutely ignored by the Democratic Senate, and the feeble states of the South control the legislation of the country. The Chairman of the all-important Committee on Foreign Relations is Mr. Mason, a Virginia slaveholder; that of the Finance Committee is given to another Virginia slaveholder, Mr. Hunter. Next in importance comes the Committee on Commerce. To whom is the Chairmanship of this Committee, which has charge of the gigantic commerce of the free states, awarded? To Clay of Alabama, one of the most violent slaveholders in the Senate, and who never had a respectable knowledge of the commerce of any country. The Military Committee is headed by a Mississippi slaveholder; the Committee on the Judiciary by a Maryland slaveholder; and the Post-Office Committee by a Florida slaveholder, who advocates a five-cent letter-postage. The North *had* the Chairmanship of one Committee—that of the Territories, in the person of Mr. Douglas, but even he has been removed, and his place given to a Missouri slaveholder, and now there is not a single important Committee of the Senate headed by a Northern man.

This is the way the South treats its "Northern allies" in the Senate, yet it is continually whining over the aggressions of the North. Were Mr. Sherman to make up his Committees as the Senate does, he would be stigmatized all over the country as a contemptible, partisan Speaker. The Senate gives to the Republicans *but two* members of each committee of seven. The offer was so mean that for a time the Republican Senators seriously thought of refusing to accept the pittance offered them.

This is a specimen of the generosity of the South. We have had of late a specimen of its courage, and it is to be hoped that a few more such events will open the eyes of the so-called conservative men of the free states to the character of slavery and its supporters.

D. W. B.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: REV. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (H.,) MRS. HARRIET BEECHER STOWE, (H. B. S.,) and JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

AN IRISHMAN'S SUFFERINGS IN SOUTH CAROLINA.

THE Northern newspapers have recently republished a brief paragraph from *The Charleston Mercury*, announcing, in a very nonchalant style, that a workman engaged on the State House, in Columbia, S. C., was recently seized by a mob on account, as was alleged, of holding anti-slavery opinions, and that he received twenty-nine lashes, and was tarred and feathered, and escorted out of the state!

It took a very few lines to tell this story, according to the style of the Southern press; for it is a trait of Southern chivalry, first to practice cruelty, and then to suppress the facts.

We have seen this unfortunate man, and heard his story, and looked at his wounds. His name is James Power. He is an intelligent young man, about twenty-three years of age, a native of Wexford, Ireland, and a stone-cutter by trade. He went from Philadelphia to the South, and obtained employment in Columbia, where he had worked for nine months.

The only opinion he ever expressed against slavery was that it caused a white laborer in the South to be looked upon as an inferior and degraded man. But this was enough! The remark was reported to the Vigilance Committee, (composed of twelve members,) who immediately ordered the police to arrest him. He was seized two miles away from town, in attempting to escape. He was brought back, and put in a cell, where he remained for three days, during which time he was denied the use of pen and ink, and all communication with his friends outside.

At length he was taken before the Mayor. Four persons appeared and bore testimony to the remark which he had made. The evidence was conclusive. He was returned to prison, and kept locked up for six days. During this time, he was allowed only two scanty meals a day, and the food was carried to him by a negro. He was then taken out of jail in the custody of two marshals, who said to him,

"You are so fond of niggers, that we are going to give you a nigger escort."

He was led through the main street amid a great crowd, hooting and yelling, the marshals compelling two negroes to drag him through the puddles and muddy places of the street, and of the State House yard! As he was taken past the State House, three members of the legislature, including the Speaker, stood looking on and laughing! The crowd gradually increased until it numbered several thousand persons, headed by a troop of horse.

After a march of three miles out of the city, to a place called "the Junction," the procession was stopped, and preparations were made for punishment. The populace cried "Brand him!" "Burn him!" "Spike him to death!" and made threats against his life by pointing pistols at his head, and flourishing sticks in his face.

The Vigilance Committee ordered him to strip himself naked, and forced a negro to assist in taking off the clothes. A cowhide was then put into the negro's hands, who was ordered to lay on thirty-nine lashes, (not twenty-nine, as reported,) and to draw blood with every stroke. Our informant describes the pain of this infliction as exceeding in severity anything which he ever suffered before. His back and lower limbs are still covered with the scars of the wounds!

A bucket of tar was then brought, and two negroes were ordered to rub it upon his bleeding skin, and to cover him from head to waist. His hair and eye-brows were clotted with the tar. After this part of the ceremony was concluded, he was covered with feathers. His pantaloons were then drawn up to his waist, but he was not allowed to put on his shirt or coat. He was conducted in this exposed condition, amid the shouts of the populace, to the railroad train, and was put on board the negroes' car. The engineer blew a continuous blast on his whistle to signalize the performance.

A citizen of Charleston on the train, who saw the poor fellow's unhappy condition, stepped into a neighboring hotel, before the starting of the cars, and brought a cup of coffee and some biscuits to relieve the sufferer's faintness. It was a timely gift, and gratefully received. But the Southern chivalry gathered around the Southern gentleman, and threatened him with summary vengeance if he repeated his generosity. The exasperated crowd detained the train, and called for more tar and feathers, for a further infliction upon their b

SERMON

BY

Henry Ward Beecher.*

"And as thy days, so shall thy strength be."—Deut. xxxiii. 25.

The grandest name in all the old hemisphere of time, whether we consider simple greatness of soul, greatness of patient endurance, greatness of purpose, of moral quality, of wisdom in administration, or largeness of results flowing from his life, is the name of Moses. I never see the majestic figure of this prophet and legislator that Michael Angelo designed for the mausoleum of one of the Medici, without an involuntary tribute of reverence.

This passage that I have read is from his lips. It is a part of his dying blessing. It was at once a blessing and a prophecy. I have chosen it for the theme of remark, because the form of words has something in it which sticks to the memory, and quite pleases the imagination. At any rate, such has been its office to mine. It is one of those sentences that, like a tame bird, flies in and out of the window of the mind with a gentle familiarity and tantalizing grace, letting you come very near to it, yet eluding always the outreaching of your hand. This passage has always come to me with a half-open meaning, which shut up when I would fain look at it. I recollect to have heard it first in the prayers of venerable men in my youth. Their lives were the commentary of the meaning. I choose it, also, because it is a word coming down to us from a past far-off age, when, we might suppose, many truths clear to us, had been either undiscovered, or but little known. And, it serves to give moral unity to the race, to find a truth which later ages have evolved in every variety of form, and under all circumstances, just as clear and fresh in the beginnings of the world. Indeed, then, earliest, was trust most childlike. Scarcely could we find an Abraham since the days of natural science. Men leaned their whole weight upon God in those days. Now they lean partly on his works, and partly on the enriching institutions of society. And, as a whole, the modern is better, and stronger. It rears up a higher race of men. But, in the particular element of childlike faith, the old certainly surpasses the new, as much as childhood surpasses manhood. Manhood, however, although it has not the trustfulness of childhood, is better than childhood in principle and wisdom, and in these latter respects the new is better than the old.

This passage, I said, was a blessing of Moses. It was the particular blessing given to Asher. The whole passage is this:

"And of Asher he said, Let Asher be blessed with children; let them be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

In other words, he was to be an amiable, industrious, careful, domestic stock; but enduring, patient, and invincible, with resources for every emergency.

That which this venerable prophet spake of Asher, hath been spoken since, by the mouths of prophets and apostles, to all who put their trust in God. I have read to you from the shepherd psalm, this morning, the same substantial recognition of truth. I will now read to you from the prophet Isaiah, in even loftier numbers, the same substantial sentiment. In the fortieth chapter and the twenty-eighth verse, we find these words:

"Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

And we have only to stop across the arbitrary line of the chapter, to find the same thing in the forty-first chapter, and the tenth, thirteenth, and fourteenth verses:

"Fear thou not; for I am with thee: be not dismayed; for I am God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."

Now this which you hear in those numbers, and in that grand prophetic strain, you shall hear again in a sweeter descant, in a calmer utterance, from the lips of the Lord Jesus Christ himself:

"Take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

And let us see how the Apostle interpreted these words of Christ, after he had finished the magnificent utterance of the book of Hebrews, in the last chapter of which he speaks in this wise:

"Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Gather up these golden sentences—and as many more as you will—and fashion them into a chain to wear about your neck; and for a brooch, take on the one side, "*As thy days, so shall thy strength be;*" and for the other half, "*I will never leave thee nor forsake thee;*" and it shall indeed be not only an ornament about thy neck, but a charm against fear and trouble. God's grace will be administered to us as we need it in the exigencies of life. Although we know the general truth that God will not leave us, the special way in which he is going to help us we do not know. But we may trust the Divine Providence and leave the methods to Divine Wisdom. Is it release, deliverance, defense, instruction? Is it the social or the religious element? Whatever it is, as thy need comes, thy God shall come.

I. It is not the design of these words of Scripture to repress forelooking and foreplanning, in secular things. This is nowhere forbidden. On the contrary, we are taught that "a wise man foreseeth the evil, and hideth himself."

Any one that has ever traveled on the Ohio river, and has been at all curious about what was going on around him—as every one ought to be—has observed how different a pilot's office is there, from a pilot's office at sea. The channel is narrow and tortuous. The shores are near to each other. The pilot does not steer by compass, but by shore lines, headlands, and landmarks. Now he runs the middle; then, steering close in to the left, finds his channel along the bank, for a little, and then, inclining again to the right, he shoots clear across to the deep water on the opposite shore. Now any one who has ever stood by the wheel-house, has seen the pilot, in difficult navigation, looking both forward and backward. He watches the landmarks behind him over the stern, and ahead of him over the bow. He carries his craft by looking both ways alternately, and takes his direction both from what he is leaving, and what he is approaching. And so must we steer in human life. We are not to seek trouble in either direction, past or future, but we are to seek guidance in both. We must look at that which we have gone through, and found out, to know how to steer with reference to that; and we must look at that which we are coming toward, to know how to steer with reference to that.

Men fall into the great mistake, on this subject, of supposing that to look forward must mean to look *anxiously* forward. It is just as easy to look forward with hope, as with sadness. And God's Word does not teach us that we are *not* to plan and forelook, but that we are not to plan and forelook with a spirit of anxious, mischievous, annoying fear. That is forbidden. Asceticism of every kind is against the Word of God. That is asceticism which leads a man to torment himself on account of the future—which leads a man to use the future as a whip to flagellate himself with. That is forbidden. It is not using the future: it is abusing it, rather.

II. It is not designed in God's Word to teach men that God will maintain a *Providence of Miracles* in their behalf, and that at any emergency he will exert a force aside from or above natural laws for their benefit. Whenever there are sufficient reasons, I do not doubt, but affirm, the power and wisdom of God in the procuration of miracles. It is as Dr. Thomas Browne says, either *everything* in this world is marvelous, or else *nothing* is. If you look at things one way, they are all alike connected with the Divine wisdom and power, and you can believe anything; but if you press for the visible or explainable causes of things beyond a given point, everything becomes inexplicable.

But miracles are the midwives of young moral truths. They are necessary when these truths are children in men's understandings, but not when they have grown up. In the beginnings of the world, before the moral sense became developed, it was useful to act upon the moral sense through the instrumentality of miracles. But as men's moral sense grows, and becomes capable of appreciating moral evidence, miracles cease; as the nurse in the household is dispensed with when the child is grown so as to be able to take care of itself. Miracles are like candles lit up until the sun rises, and then blown out. Therefore, I am amused when I hear sects and churches talk about having evidence of Divine authority because they have miracles. Miracles in our time are like candles in the street at midday. We do not want miracles. They are to teach men how to find out truths themselves; and after they have learned this, they no more need them than a well man needs a staff, or than a grown-up child needs a walking-stool. They are the educating expedients of the early periods of the world. As such, they are divinely wise; after they have served their purpose as such, it is humanly foolish for persons to pretend to have them. There is no teaching in Scripture of a stated *providence of miracles*. They are not daily helps. They do not even belong to the mere economic relations of men. In secular things God helps the men that help themselves.

There is a providence that is made up of natural causes; and your own wisdom and agency are prime elements which God employs in that providence. He makes you work for yourselves. If any man is prospered, he is his own pilot. God teaches him to steer himself and his own affairs. The whole flow of circumstances about you is a part of this providence. All natural laws, and civil and social offices, are likewise a part of it. And God guides, molds, and so far controls, that he has declared, "We know that all things shall work together for good to them that love God." And he has also said, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

That is the providence that takes things as they are, in material nature, in human nature, and in society nature; and God places his hands upon all these natural influences, and causes them, according to their nature—natural law according to natural law, human nature according to human nature, and social influence according to social influence—to point in certain directions, and work out great results, in the end.

This is the Divine providence which is operative among men. If you know how it is made up and carried out, you are wiser than I think you are. Nobody knows that. All we know is this: That there is such an administration over current affairs; and that God is working out great final results, world-blessings, of which men whom he is employing for that purpose have no idea.

Here, then, are the two elements: 1. Let every man be willing to perform whatever part belongs to him in life and duty, day by day. 2. God promises that he will perform what is above man. God will drive the seasons around the year. He will turn the earth and wheel the stars. He will control all elements. He will move the great moral causes of the world. He will inspire and sustain you, body and soul; and you for yourself, and God for you, will be a match against time and the world. Can you not put your trust in that, then?

III. But this very providence which causes one thing to link with another, and which is for ever educing events and results in natural succession, makes it simply impossible for us to foresee just how, at any point or experience, we shall be situated. Therefore, we cannot know what help will spring from our circumstances. No man can look forward and say, "I know how I am going to be helped in such and such emergencies."

A person who worries because he cannot see how he shall get along at a given emergency in the future, forgets that there is to be a natural evolution; and that before that emergency comes, a hundred things may happen which will take care of him.

I promise a young man and maiden that on their wedding-day they shall have fruits and flowers from my garden; and in December they go into my garden to see what the chances are. Where are my fruits and flowers? They are all under the ground, fast asleep. My hyacinths do not dream of summer. My rose bushes are long forky rods with nothing on them. You could not find an apricot or a peach in the whole garden. They go about and take an inventory of what there is in the garden, and they see no sort of signs of flowers or fruits; and they come to me and say, "You promised us hyacinths, and roses, and honeysuckles, and spirea, and ranunculus, and other flowers, together with various kinds of fruit, from your garden; and we see no prospect of your being able to fulfill your promise." I say to them, "My friends, January will come after December, February will come after January, March will come after February, April will come after March, and May will come after April; and every one of these months is going to have a hand in fulfilling my promise." January will talk to the flowers, February will coax them out, March will help them up; and at last they will arrive at a state of perfection. The trees, also, will respond to the vivifying influence of these months. First the leaves will come out—and as much as ever; for the blossoms will be in about as great a hurry as the leaves. From the blossoms, you would not suspect that there would be any fruit, if you had never been a gardener; but after the leaves and blossoms have come out, the germs will begin to swell themselves, and at last you will have the ripe fruit. The fruit will be developed out of the blossom, the blossom out of the leaves, and the leaves out of the wood.

Now God says to you, "In the future I will take care of you." It seems like December to you when you look forward to a certain period in the future; but there will be spring months before that period arrives, and there will be the evolution of cause after cause, so that when you come to the place where you suppose your trials will be greater than you can bear, things will have occurred to prevent those trials. You take trouble because you cannot see how you are to get out of trouble in the future; but God, to whom there is no future, to whom all things are an ever-present now, says to you, "As thy days, so shall thy strength be."

IV. Only one thing more, before we proceed to apply these things.

While God does take care of men when the time of need befalls them, he does not reveal to them before that time the particular strength or the particular grace by which he will help them. He does not invest and lay up in this way. He makes the help to flow out from you and your circumstances, when it is needed, and not before. And any foreclooking, any anxiety about the future, is so much labor lost.

Why should you have to-day what you cannot use this year, perhaps? Why should you have in October what you will not want till July? Why should you cumber yourself with useless things in advance? Why should a person, when he is seventeen years of age, say, "I hope to be established in business when I am twenty-one; but I do not see how I am to be?" There is no necessity for you to see this when you are but seventeen. A person says, "I cannot understand how I am to get along when I leave my father's house." Why should you see it till that time comes? What if a person going on a journey of five years should undertake to carry provisions, and clothes, and gold enough to last him during the whole time, lugging them as he traveled, like a veritable Englishman, with all creation at his back! If he is wise he will supply himself at the different points where he stops. When he gets to London, let him buy what he needs there; when he gets to Paris, let him buy what he needs there; when he gets to Rome, let him buy what he needs there; and when he gets to Vienna, Dresden, Munich, St. Petersburg, and Canton, let him buy what he needs at these places. He will find at each of them and all the other cities which he visits, whatever things he requires. Why, then, should he undertake to carry them around the globe with him? It would be the greatest folly imaginable. And as to gold, why should he load down his pockets with that? Let him take a circular letter of credit, which is good, yet not useable till he arrives at the places where he needs it. When he gets to London, let him present it to Baring Brothers; when he gets to Paris, let him present it to the Rothschilds. And as he proceeds, let him place it in the hands of the bankers of the various places at which he stops; and he will get the means for prosecuting his journey. Now God gives every man a circular letter of credit for life, and says, "Whenever you get to a place where you need assistance, take your letter to the Banker, and the needed assistance will be given you."

Why should a person say, "In a year or in a month I expect such and such things to happen; and I do not understand how I shall get along?" You have not got to get along any faster than time passes. To-day you are to see to the getting along of to-day, and to-morrow to the getting along of to-morrow, and next day to the getting along of next day; but God does not ask you to see to the getting along of next month or next year now. I expect that the same God who takes care of you to-day will take care of you to-morrow, and next day, and next week, and next month, and next year. I think that God rules over Sunday, and Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday, and Sunday again. I think that he rules over all days, all weeks, all months, all years, all latitudes, and all longitudes. You cannot get away from the presence of your God. He will work by you, or make you work by your circumstances and in them, so that when your time of need comes, your needs shall be met. When an emergency comes, the relief will come with it. I shall never be shut up, or crushed, or cast away, for I shall be helped when the time in which I need help comes.

Now, it is not only a supreme comfort to have this faith, but it is a supreme wisdom. For if there is anything that your experience will bear out, it is this: that, as a general rule, the things that try you are things which you never thought of before; and that, on the other hand, the things that you anticipated would overwhelm you, never come upon you.

I think the most humiliating thing a person could do—but our vanity will not let us do it—would be to sit down and think how he has fretted and stewed and simmered in advance, about griefs and troubles which never came as he anticipated they would.

I think that human life is much like road life. You stand on a hill, and look down and across the valley, and another prodigious hill lifts itself up on the other side. The day is hot, your horse is weary, and you are tired; and it seems to you that you cannot climb that long hill. But you had better trot down the hill you are on, and not trouble yourself about the other one. You find the valley pleasant and inspiriting. When you get across it, you meet only a slight ascent, and begin to wonder where the steep hill is which you saw. You drive along briskly, and when you reach the highest point, you find that there has not been an inch of the hill over which you have not trotted. You see that it was illusory. The slight ascent looked almost like a perpendicular steep; but when you come to pass over it, step by step, you find it to be a good traveling road.

So it is with your troubles. Just in that way your anticipations of mischiefs hang before you; and when you come to where they are, you find them to be all smooth turnpikes. Men ought to be ashamed, after they have done that two or three times, not to take the hint, and profit by it; yet they will not. They will suffer from anticipated troubles, just as much as though they had had no such experience. They have not wit enough to make use of the lesson which their life is continually teaching them; namely, that a large majority of the troubles which they worry themselves about beforehand, either never come, or are easily borne. They form a habit of fretting about future troubles. It was not the old monks alone that wore sackcloth and hair shirts: you wear them as much as they did; only you wear them inside, while they wear them outside—you wear them in your heart, they wore them on their skin. They were wiser than you are!

Now let me apply this general view.

1. There are a great many persons that feel themselves called to follow their conscience against their interests. There are a great many persons that have, in life, been working their way into some vocations that they do not think to be consistent with Christian honesty or integrity. They feel that they ought to change their course; and yet, they do not see how, if they peremptorily abandon evil, and conform their whole outward life to the dictates of their enlightened consciences, they shall get along. It is this anticipation of trouble—vague, usually; for oftentimes they cannot put their hand on anything that they think will be a trouble—that causes them the greatest struggle in the work of their reformation. That which deters them more than anything else from taking steps in the right direction, is the thought, "If I should straighten my life by the things which I see to be right, my circumstances would be injured, and perhaps I should be reduced to bankruptcy." But, in the first place, a bankrupt fortune is not near so much to be deplored as a bankrupt conscience; and in the next place, a man that is half a man will have confidence enough in his ability to sustain himself, even if he does, for the sake of honesty and integrity, give up a business that is incompatible with these things. Why should he, then, stand fretting over the edge of a good resolution, saying, "What would befall me if I should relinquish the investments I have made in things that are evil, and follow my convictions of right?" You would fall into the hands of God; you would fall under a safe providence; you would fall into line, as a soldier in the army of God. You have long been marching against God's will and wish. In doing evil, you have been violating your own sense of right, if not the canons of ordinary morality. In poisoning your worldly prosperity, you have been able to maintain yourself; and do you suppose that when you conform to the laws of nature and providence, and to God's moral law, you will find it harder to maintain yourself? In other words, has God put a premium on the road to hell? Are they the men that have a right to presume upon an auspicious Providence, who defy Providence? Is it not more reasonable to suppose that they are the men that have a right to expect prosperity, though they cannot see how it will come, who trust in God, and do their duty? I would rather take a clearance of that kind than any other. I will risk the perils of the voyage if I only have a good clearance.

If a pirate, or worse, the master of a slave-ship, has made a good thing of his unlawful traffic, I do not see why he should reluctate about going into a lawful traffic on the ocean, because he does not know what the ocean will do to him. If a man is safe in sailing against God's laws, and everything that is good, how much more will God prosper him if he applies to legitimate commerce the same skill and enterprise and industry that he is now applying to that which is illegitimate. I have seen men work ten times as hard to be villains, as they would have been obliged to work to be honest men. The greatest slaves I know anything about, are those whom the devil has got the upper hand of, and whom he is compelling to dodge between the supreme law of God, and their worldly prosperity. They may secure some sort of prosperity, but you may depend upon it, they work hard for it.

There was a man in the town where I was born, who used to steal all his firewood. He would get up on cold nights, and go and take it from his neighbors' wood-piles. A computation was made, and it was ascertained that he spent more time, and worked harder, to get his fuel, than he would have been obliged to if he had earned it in an honest way, and at ordinary wages. And this thief was a type of thousands of men who work a great deal harder to please the devil than they would have to work to please God.

2. There are a great many who wish to reform themselves from evil habits, but who fear that they will not be able to hold out in a life of rectitude if they enter upon it. Nothing is more common than this when persons are wishing to change from an immoral course to a virtuous one. I have had men say to me under such circumstances, "If I was sure that I could hold out, I would certainly try." One thing is certain—that if you do not try at all, you will not hold out. It is settled on that side, and the chances are all on the other side—on the side that if you try you will succeed. If a man is able to say, "I will succeed to-day, at any rate; between horizon and horizon I will not sin; I will hold out for twelve hours, at least"—if a man is able to say that, his success in the future is more than probable: for God has said, "I will never leave you nor forsake you;" God has said, "As thy days, so shall thy strength be;" God has said, "No temptation shall befall you, from which I will not open a door of escape, if you will put your trust in me and my word. If you go forward with this trust, not one of the mischiefs which you fear shall overtake you."

It is a bad thing for a man to ponder as to whether if he enters upon a moral life he shall be able to hold out in it. The passage in which it is asked, "Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" and "What king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"—this passage has been misconstrued so as to apply to cases of this kind; but it does not reach such cases at all. On the contrary, the other computation should be made: a man should ask himself whether, with all his influences of evil, with all the effects which evil is producing upon him, he would be able to maintain himself in the future. That would be the true line of application.

3. There are a great many who are looking upon a Christian life wistfully, longingly, and wondering whether, if they were to make an open profession of religious faith, they would be able to live as a Christian ought to live. They take upon themselves unnecessary sensibility on this point. They say, "I never could bear to bring disgrace upon the church"—that is, upon themselves. They mean themselves, although they say "church." A great deal of this sensibility has reference to their own self-shame and self-love. They have some reverence for the church, too, it may be. But to every person that has a doubting mind with reference to his ability to lead a consistent Christian life, let me say that when Christ asks you to enter his kingdom, he asks you heartily, and that he says to you every day, "Sufficient unto the day is the evil thereof. I will never leave you nor forsake you." It is none of your business to be talking about what you will be able to do after you have begun a Christian life. That God who will enable you to begin, will enable you to persevere. And if you begin earnestly, sincerely, in the use of all known means, God will minister that grace to you through life, which you need and have in the beginning. Greater are they that are for you, than they that are against you.

4. There are a great many persons who trouble themselves exceedingly in regard to expected events in their life. There are a great many Christians who look forward and wonder how they shall be able to meet certain exigencies in their experience; how they shall be able to resist certain temptations; how they shall be able to perform certain onerous duties. They turn these things over in their minds with a wondering fear, and seem to be utterly unconscious of the fact that God has never given it to any man to see how he shall get along at any period in the future, but says, "I will roll the wheel of time, and evolve your circumstances; and when you come to the point where it is necessary for you to stand up for a principle, or perform a Christian duty, I will see that you have the grace you need."

A man says to his agent, "I want you to go on a business tour for me. First go to Buffalo. Here is the money, and here are the directions that you will need while you are there. Thence go to Cleveland, and there you will find remittances and further directions. When you get to Cincinnati you will find other remittances and other directions. At St. Louis you will find others; and at New Orleans still others. "But," says the agent, "suppose when I get to Cleveland, or any of the other places, I should not find anything?" He is so afraid that he will not, that he asks the man to give him money and directions for the whole tour before he starts. "No," says the man, "it will be sufficient if you have the money and directions you need for each place when you get to it; and when you do get to it you will find them there."

Now God sends us in the same way. He says, "Here is your duty for to-day, and the means with which to do it. To-morrow you will find remittances and further directions; next week you will find other remittances and other directions; next month you will find others; and next year still others. I will be with you at all times, and will see that you have strength for every emergency." If a man has strength to take care of himself now, he has in that fact a prophecy and pledge that he will have strength to take care of himself in coming time. Do not, therefore, trouble yourself lest you may not be able to bear up under the duties that await you in the future.

5. But oftentimes men worry themselves more particularly as to the troubles which they see falling upon their friends, and which reflect themselves, in some sense, upon them. I have seen mothers turn from the funerals of dear friends, to sit in sadness and weep over their own cradles, saying, "Oh, how could I live if this child were taken from me!" and then imagining how it would seem to have the father come home at night with no little one to run out to meet him; how it would strike like a dagger to her heart, if when she was fixing up the room, she should come across one of the little shoes, which the servant had carelessly left on the floor; how, when she was walking along the street, other children would talk to her, by their innocent faces, of hers that was gone; and how heart-rending it would be to go to the grave-yard and see all those graves only a span long. Thus mothers often spend hours of misery thinking how they should feel if their dear child should be taken from them.

By-and-by, in the providence of God, that dear little child sickens; but the mother is buoyant and hopeful. Though she has not much confidence in God, she has a great deal in the doctor. For two or three days she nurses and takes care of the child with a full hope that it will recover. The fourth or fifth day a shadow comes over her hope, but she is so anxious about the child, and is so much absorbed in taking care of it, night and day, that she scarcely thinks of herself. The child steadily sinks away. As it was born with a sighing breath, it is born again with a gasping, sighing breath. It lies like marble—only marble was never wrought that was so beautiful as a child clad in flowers for burial.

Now in that hour what is the feeling of the mother? How many times I have heard mothers say, at such times, "I am almost like a stone. I thought I should be killed if my child died, but I have no feeling." Care and anxiety have so far exhausted the sensibilities, that at the moment which it was thought would be the most trying, there is a consciousness of a want of feeling. After the child is taken, and the physical system of the mother recovers its strength, one sweet thought after another comes up to alleviate her sorrow. Not that there are not griefs and minor chords not made up in the major scale altogether; but God so tempers these things that though there is pain and suffering, there is a heart to bear. There is a shield of faith that comes between the soul and its adversary, Fear. There are strengths administered to the heart adequate to the trials which it is called to endure. And by-and-by, when this blooming mother becomes a matron and a saint, she rehearses her troubles to her children and her grandchildren, and says, "God sustained me through them all." And every one that knows her says, "How deep and rich has her nature been made by the things she has suffered."

But, in the first place, do not trouble yourself about your children at all. Take all the comfort you can now. Your thoughts will not make one hair white nor black; they will not add one cubit to your stature; they will not add one moment to your children's lives. Love them, sing with them, carol with them; and if it please God to take them from you, he will take them in the arms and bosom of Christ; and he will comfort and sustain you in your sorrow. I do not promise you life in the cradle, but I do promise you, that if your cradle is left desolate, Christ will stand by you, and teach you how to suffer, and suffer with you.

6. Many persons trouble themselves about the day of their own mortal dissolution. It was but yesterday that I talked with a young mother, happy in life, who doubted whether she was a Christian, because she did not feel willing to die. When she looked upon her family and children, it seemed to her that she could not leave them; and she was afraid that was a sign that she was not a Christian. I had almost said that she would not have been a Christian if she had felt ready to die! There is no reason why healthy fathers and mothers, standing up in the midst of a household, with the providence of God saying to them, "Here are your duties, and here I want you to work," should be willing to die. Do you suppose that when God wants you to live he will give you grace to die? You are to feel like dying when the time comes for you to die; and until that time comes you are to feel like living.

Suppose I should say, at nine o'clock in the morning, "I do not feel sleepy. I wonder if I shall at night. I am afraid I shall not!" And suppose I should lie down in the early part of the day, and try to go to sleep! Of course I do not feel sleepy, and cannot go to sleep then. The morning is not the time to sleep. But if I wait till night, when the birds, and beasts, and all mankind, go to rest, I shall feel sleepy enough, and go to sleep easy enough.

Now, if you are young, that is presumptive evidence that God wants you to live. If you are middle-aged, and in the midst of responsibilities and duties, that is evidence that God means that you shall stand there. What you want now, is grace to enable you to bear what is put upon you in the present. If you have the grace you need to-day, do not be afraid but that you will have the grace you need to-morrow, next week, next month, next year, and in your dying hour. God will not give you grace to die till the time for you to die comes—then he will.

We ought not to live as though we expected to live for ever. We ought to have an evidence that this life takes hold of another life. We ought to have a comprehensive view of the future, in order that we may make a right use of the present. But for a man to sit down and go into an analysis of it, and say, "Oh, how shall I feel when my breath is growing shorter? How shall I feel when my eye is growing dim?" and try to imagine how he shall feel when all things are changed: for a man, when everything connects him with the present, and when the beat of his heart is, "Duty—work! Duty—work!" to torment himself with such questions as these—what supreme folly it is! You may depend upon one thing—that as your day is, your strength will be. When your time of trial comes, God and his grace will come with it.

This is a subject on which it were desirable, if it could be so, that the wisdom of experience might turn round and teach the unwisdom of inexperience. There are a great many persons present that could be better witnesses and teachers, in regard to the things of which I have been speaking, than I am. God has carried you a great many years further along than he has me. Many of you have gone through the afflictions of life. Your duty is about done.

Sometimes the sun seems to hang for a half hour in the horizon, only just to show how glorious it can be. The day is done; the fervor of the shining is over, and the sun hangs golden—nay, redder than gold—in the west, making everything look unspeakably beautiful, with the rich effulgence which it sheds on every side. So God seems to let some people, when their duty in this world is done, hang in the west, that men may look on them, and see how beautiful they are. There are some hanging in the west now!

And tell me, Christian friends, whether I preach a delusive thing, when I say that God's grace will stand by a man according to his need of that grace; and whether a man can afford to give up care and trouble, and trust in God. You that have lived sixty, seventy, or eighty years; you that have drunk the bitter cup; you that have walked the thorny path; you that, in humble imitation of Christ, have worn the piercing crown, tell me, did God forget you? Did he prove faithless to his promises? If there is one who has been saved from grievous sin, he, more than any other, is prepared to say, "He that is able to do exceeding abundantly more than we ask or think, is God, who gives in overflowing measure—not in stinted; who more than any one else fulfills his promises; who sends double-handed gifts when he has promised but finger gifts."

If we take the experience of men in respect to wealth, wisdom, honor, how much more ought we to take the experience of men in respect to God's grace. And if there is one thing upon which all Christians agree, it is this: that so far as their experience is concerned, God has fulfilled every letter of the promises in his Word; and in nothing more than in preparing them for every trouble, and burden, and sorrow, and emergency of the past, as he will prepare them for the last part—which is the best part—of their earthly existence. And as we are prepared for every stage which we pass through here, so when we go into Zion and before God, that same love, that same wise care, will appear for us there; and in the very entrance into heaven it shall be Christ's hand that shall administer that entrance, and Christ that shall crown us, as it shall be Christ's heart that shall bless us for ever and for ever!

* Preached at Plymouth church, Brooklyn, Sunday morning, Dec. 18, 1859. Reported for *The Independent* by T. J. Ellinwood.

EXPULSION OF A CLERGYMAN.—Rev. John G. Fee, the Kentucky clergyman who recently preached in this city on his way home, has been required to remove from his residence in Madison co., Ky., on account of his opinions concerning slavery. Mr. Fee, while in this vicinity, did not fail to express liberal views concerning the institution of slavery, and his entertaining them was probably well understood at home. The prevailing excitement on the slavery question caused his neighbors to assemble on Monday last, and adopt resolutions that Mr. Fee's views are of a dangerous character, and request him to emigrate.

LETTER FROM GERMANY.

Getting Settled in Germany—The American Chapel in Berlin—Carl Ritter, the Geographer, and his Lamented Death—Suppression of Fires and Robberies and Murders in German Newspapers—Fire Regulations, and their Eminent Success.

BERLIN, Nov. 11, 1859.

You will see that I have now got nearly eight hundred miles beyond the place where my last letter was written, that is to say, the distance from Paris to Berlin. My letters must now have a German tinge, and when things which relate to matters religious fall, I shall have the matters of German life and manners to fall back upon.

But as yours is a religious journal, let me first speak of the American Chapel in Berlin, and what it is doing. It was a glad moment when we heard, on arriving at Berlin, that there is such a chapel, and there is service every Sunday conducted in our own tongue, to which nearly all the Americans in the city gather themselves together. This is the work of our excellent minister to Prussia, Gov. Wright of Indiana, a Methodist, but a warm-hearted, friendly man, who certainly pays remarkable attention to the wants of the eighty or hundred Americans who gather each winter at the feet of the learned professors of Berlin. The American church of Berlin is ostensibly a Methodist mission—it has a regular pastor, Mr. Nippert, who gives his time mostly to the German congregation and Sunday-school which collect every Sabbath in the modest room denominated the American chapel. There are in the city every winter two or three ministers or licentiates in theology, and thus there can always be preaching, often of a very high order, while Mr. Nippert can have leisure to carry on his German mission, undisturbed by the care of preparing a special English sermon weekly.

We go of course to the American chapel, and find it a comfortable, but very plain room, in a very retired yet central situation, and capable of accommodating over a hundred persons. Last Sabbath there were fifty present, but the whole number of Americans who will be here this winter is not yet complete, for not yet is the University semister fairly begun. We have a very fine audience, and a very fair show of ladies,—there were no less than twelve present last Sabbath. The young men who come to Berlin to study are quite different from those who go to Paris, and you shall find among them those who are to be among our brightest names in law and theology, medicine and science, and the arts. They do not come to Berlin for gayety, as many go to Paris, but for work and improvement. And such make an excellent audience to preach to, and one of these men brought into the fold of Christ, may be a great power in the world. We have all sorts of people in the chapel, and all denominations, but we do not jar—the love of Christ binds us all together in one sheaf.

The death of Carl Ritter makes a large gap in the Christiann world of Germany. The good old man died when I was in Ireland, and so I come here and miss the warm greeting of the kindest friend I had in Berlin four years ago. His funeral had not the pomp and show of Humboldt's, but there was as deep a chord touched at Ritter's death, for he was deeply identified with every Christian work. Ritter was one of the most thorough Christians that the world could furnish. His great idea was to show the relation of the habitable world to man's history and development, and then the higher relation which these sustain to God and Christ. With him these are the center of being, and in his lectures on geography he would as soon have left out the whole of the relations of geology to it, as omit the relation of all to God. He was the most simple old man whom I ever saw. His ideas were massive and beautiful, but his personal presence no one could forget who had ever seen him. He had a most honest, grandfatherly face, and wore great round spectacles, a world out of date, a large blue cloak, and a huge linen shirt-collar without any cravat; and had it been a simple country burgher, he would have been laughed at as he used to walk up and down the Linden, but it was Carl Ritter, the greatest geographer in the world, and the father of the science of Physical Geography, and every one knew this, and knew the piety of the man too, and nobody laughed at *him*. He was intending, even in this his eightieth year, to deliver a course of lectures in the University this winter on Palestine, his favorite subject, but death has taken him away. Carl Ritter is speaking indirectly to us in the language and writings of his pupil, our countryman, Arnold Guyot; and that profound book, the Earth and Man, which has been read by tens of thousands of American readers, and has awakened much new thought with us, is only an echo of what Ritter has been saying for half a century here.

I have been reading to-day the two sermons preached at his funeral, by his friends, Doctors Strauss and Hoffman, and it is touching to see with what affectionate love they consigned the old man to the dust. It was a great joy to Ritter that from his youth to his old age of eighty years, he never lost a friend. And the immense concourse of Christians at his funeral, and the hearty love with which his name is mentioned, now show that the true basis on which a great man's reputation can rest is not mere scholarship, but must after all be character.

If one were to judge of German thefts and fires and robberies and the like, that nation would be put down as beyond comparison the purest and noblest in the world, for you look daily through the papers in vain to find those voluminous accounts which make up so large a portion of an American newspaper, and so you draw naturally the inference that the nation is free from all such troubles. But the inference is a most unfair one, and unfair from the reason that nothing of this sort gets published in a German newspaper; they are as silent as death about thefts and fires and accidents and all such things. A gentleman told me yesterday an anecdote in point. He was not long ago congratulating a German on the great benefit of such a strong body of police in the city in suppressing troubles of all kinds, when the German replied, "Yes, it is true, it *is* very quiet, *very* quiet indeed; but only this past night there has been a murder committed and a house burnt within ten rods of you, and just back of where you live." Not a word of that gets into the papers. Now it may be for and it may be against the Germans to do this; it is a hard question to decide which is the better way, theirs or ours. Ours gives the untrue impression that there is no such thing as safety with us, theirs that there is no such thing as danger with them. I think I like their way the best, but it is a nice question to decide, and one on which no man may dogmatize.

I was speaking a moment ago about fires. The system here is certainly admirable, both as regards safety and promptness. The fire company is under the direct supervision of Government, as indeed is everything which pertains to the public good, and the members of the fire department are in direct connection with the great police force of the city. A complete telegraphic system connects the parts of the city together, so that there is no outcry and alarm, but the silent working of the lightning does the whole. The first intimation you have of a fire is the darting at great speed of the engine drawn by horses and attended by the liveried firemen, each bearing an ax. Where the house is burning, an immense police force immediately gathers and takes possession. They encompass the house completely and allow no one to go near, and so prevent all those cruel thefts which are so common in our American cities. And to prevent this is a great thing; and it will be a glad time for us in our great cities when we have a similar arrangement, for there is nothing with us which could rightly be commented on with more severity than the cruel heartlessness which is displayed among us when fires occur in the night, and furniture and household goods have to be brought out into the open air, to become the booty of those wretches who prowl around to take advantage of circumstances which should only awaken sympathy and pity.

A fire here is very soon extinguished. The arrangements are so perfect that a man may quietly lie in his bed in the adjoining house, and only rise if he finds the walls growing uncomfortably hot around him. Then he may quietly dress and leave, for there will be no rush and no confusion. GYASTICUTE.

FROM OUR ITALIAN CORRESPONDENT.

ITALY, December 3, 1859.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: Garibaldi's resignation, Boncompagni's regency, and the intended Congress, have been the chief topics which have been and are still occupying the public mind. It is now generally understood that the noble chief has yielded to political considerations, as well as to his personal inclinations, in withdrawing for a time from a field where his presence was obnoxious to some who must be spared, and where inaction was intolerable to him. The measure was agreed upon between him and the King in a friendly conference, and the union in feelings and plans between these two chivalrous men is greater than ever. Let the day come when arms must be taken up again for the independence of the country, and they will at once be seen fighting side by side for the same cause. The more I know of King Victor Emanuel, the more I feel confident that, while he is not without ambition as a king, he is animated with true patriotism. I have no partiality for kings, but the less trust I put in them generally, the greater is my admiration for one who happens to act honorably, and shows himself worthy of confidence. Such is my opinion of the son of Carl Albert. There are some (and their feelings have been expressed in your columns in an article entitled "*The Patriotism of Kings*") who will not even admit the possibility of a king being actuated by right motives, and who would fain despair of the Italian movement because its leaders are not republicans and its avowed end is not the foundation of an Italian republic. For my part, I think they lose sight both of justice as regards persons and of truth as regards the state of the Italian people. They forget that republicans are necessary in order to make a republic; that Italy contains an infinitely small number of men worthy of the name of republicans; that the mass of the people are yet unfit for self-government; and that instead of jumping, like France, into pure democracy, to jump back again into the most brutal form of despotism, it is far preferable for a nation to advance by degrees, to serve a salutary apprenticeship, and to enjoy only that amount of freedom which they are able to bear honestly.

The Regency affair is at last settled all over Central Italy. Boncompagni assumes the supreme power nominally; the former governments retain it in reality, with the exception of foreign affairs, all put into the hands of the Regent, together with the military affairs of the country. While many think that it would have been far better had the Prince of Carignano accepted purely and simply the Regency, there is a general

CORRESPONDENT.

ALY, December 3, 1859.

DEPENDENT:

signation. Boncompagni's Congress, have been the n and are still occupying ow generally understood ded to political considera- onal inclinations, in with- field where his presence ho must be spared, and ble to him. The measure him and the King in a e union in feelings and hivalrous men is greater nae which arms must be pendence of the country, n fighting side by side for e I know of King Victor onfident that, while he is king, he is animated with o partiality for kings, but n generally, the greater is happens to act honorably, y of confidence. Such is Carl Albert. There are ve been expressed in your lled "*The Patriotism of* admit the possibility of a t motives, and who would n movement because its and its avowed end is not n republic. For my part, I of justice as regards per- ls the state of the Italian republicans are necessary e; that Italy contains an men worthy of the name ass of the people are yet and that instead of jumping, peracy, to jump back again of despotism, it is far pref ance by degrees, to serve a d to enjoy only that amount able to bear be officially. last settled all over Central mes the supreme power vernments retain it in real foreign affairs, all put into together with the military While many think that it r had the Prince of Carig l simply the Regency, there at the arrangement come to will, in the end, answer the Central Italy, united under acts in everything under the ubinet, men and will patiently e unanimated Congress. main question now agitated the representative of Pied- nly seems equal to the task, . His assimilation as such tisfaction to the people of he is their advocate before it with patience and confi- Congress. But would Napo- nt? The conversation that r and the Emperor after the dent in the extreme, and in as the triumphant exclama- French troops entered Italy, A. I shall compel him to say nsent to his sitting in Con- ld be easy to make if one poleon concerning Italy. But m? At all events, if Cavour ill first resume the ministry r that he may act with per- great council about to as- nistry is a transitory one, reaties are signed, we expect place Cavour again at the

ected, the Pope's Government grants the long promised re- is looked at with a thought ppears so deeply rooted in hole system of the Papacy, hreaten with ruin the entire tion. All the affairs of the of fifteen different courts, all the other, and forming the How suppress the one and To suppress them all and stead of fifteen, would be the is would amount to so radi- er will be consented to by a that to all special requests for e answers despairingly: *Non* ints a committee of Cardinals ones indefinitely all decision, e Roman people and foreign hich everybody—and first of —knows are never to be ful-

a has lately disclosed some rchives of the Papal Gov- disgraceful character, would they not officially published, beyond question. Among he papers of a Judicial Com- , in order to extirpate from eas. The judges composing known only to the Court of , and were bound upon oath tences, and their very ex- They were to judge and sen- hearing them, even without he cause of their condemna- me day disappeared, were carried off into exile, nobody nly nets, but thoughts, ten- ions, were sufficient grounds infamous tribunal. Here are sation which led to the pun- the wretched subjects of the g rightly in political matters. lves rather enthusiastic. For nstituent Assembly (257,000 at crime.) For having main- dangerous political charac- ntenance which led to sup- toward political novelties. complacency upon the begin- For liberal tendencies. For favor of the Pontifical Gov- ul conduct in religious mat- these quotations are not a ficial extracts from the pro- ourt. What can be expected able of such deeds? What reforming itself?

aples disappoints all expecta- onstitution granted, no reform nths we have been waiting to m him, thinking that fear, if vise him to grant some relief has been done. He is his

AONIO.

ERS IN THE FAMILY.

en some regarded as respect- aper.

ly elected member of our State cribing for *The Tract Journal ome*—monthly issues of the y, Boston: "I am glad your eligious papers."

who would be equally glad of a tless there are, but the agent all. Pastors, tract visitors, s, and others desirous of doing obtaining subscribers for these ill *you* do it?

viduals take packages of from es for distribution among the ted. Reader, will *you* do it? six copies of *The Tract Jour-*

nal, monthly, for a year; and a like sum ten copies of *The Child at Home*, a paper for children, beautifully illustrated. The office of these papers is 28 Cornhill, Boston, and 348 Broadway, New York.

I. W. B.

A VOICE FROM MISSOURI.

MESSRS. EDITORS: Within the last few weeks we have been the witnesses of a somewhat unwonted phenomenon. From the classic ground of "Harper's Ferry," and the scaffold of Charlestown, come strange alarums and monitions. We have witnessed a crusade madder than that of Peter the Hermit, and a history of daring in adventure, and heroism in suffering, like the legends of the Revolution.

But a fact of far wider significance demands our attention; and let us ponder it well. There has been a bloody collision between the two great antagonistic forces of the land, the first flashings of a storm that has been brewing throughout the national history. There is no disguising the truth. We may call Brown's invasion the freak of solitary monomania. It is more than this. It is the legitimate, honest, practical assertion of principles adopted by a large body of Northern men.

> "Man is more than Constitutions.
> Better rot beneath the clod,
> Than be true to Church and State,
> While we are doubly false to God,"—

is a watchword that is ringing through New England. Brown heard in it something more than a "sounding platitude," and with a self-devotion which has hardly a parallel in our times, carried out the creed in a slave state, and in the teeth of United States' troops.

I do not, however, propose to defend the wisdom or justice of his course. But there is an utterance of personal abuse and contumely following this man to his grave, which deserves to be silenced. In a late issue of a prominent organ of our city appears an expression, which is worthy of notice only as it echoes a loose sentiment much in vogue with us. The writer closes a long account of the execution of Brown with the comment: "Thus ended this tragic scene, which commenced in violence and murder, and closed in *shame* and death." But that word "*shame*" seemed hardly implied in the narrative, and appeared to be a somewhat remarkable inference. It reminds us of the magnanimity of him who could kick a dead lion. In our humble opinion John Brown in his grave is destined to a name of respect and honor which the man who penned that article may well envy. Is it a death of shame, when an old man, far from home, surrounded by the soldiery of a hostile state, without a friend among the mob to breathe a word of consolation, or even to witness his last moments, can die so calmly, —so serenely? Is it shameful to devote one's life to rescuing the enslaved, because a man is hanged for it? For one, I profess, that, notwithstanding the insanity of the scheme,—notwithstanding the seemingly absurd enthusiasm of the man,—I have not read of a sublimer death since the days of Sidney. We are told that when three or four hours as a last interview with his wife were denied him, he replied to Gen. Tallaferro: "Very well, sir, obey your orders and do your duty. I have no favors to ask of the state of Virginia." Does the proud stoicism of the reply convey the idea of shame? It is said that being asked by the sheriff to give some signal for execution, he gave the reply, which will become memorable, "I am always ready." (The old man surely thought he died no craven.) The brevity, the quiet sublimity of the response, calls to mind the words of one, who, on the execution block of *Jeffreys*, being asked by the headsman if he would rise again, answered, "Not till the general resurrection. Strike on!" Brown uttered no word of reproach or invective upon the scaffold. Men may call his silence that of stoicism; but we cannot help believing it the silence of a soul lifted far above the dust and din of that scene to the communings of another world. We know that many will scoff at the idea of manufacturing a hero out of a seemingly crazy old enthusiast. And this is natural. Great men seldom take on their dimensions, till, looking backward, we see them through the "horizontal misty air" of history. Yet let us not meanly ignore heroism and self-devotion because they appear in uncouth garb; but rather thank God that the age of heroes has not wholly departed.

Does any one say that if the death was heroic the crime for which he suffered was base? How then are we to estimate character—by the soundness in judgment, and wisdom in planning, or by the purity of motive? If by the latter, a spirit of self-devoted humanity, for nothing else could have prompted such a movement, is hardly to be accounted a reproach. Not so is it regarded. In the eyes of millions, Brown died not for a crime but a cause; not as a felon, but a martyr.

But there is another party who well may wish the memory of this transaction to rot.

The single question and circumstance of the execution have thus far been the absorbing topic, and collateral facts have been, in a measure, lost sight of. But the time is coming when the meanness and malignity of that matter will fully appear, and the chivalry of degenerate Virginia will be a word of scorning. Can we forget the inhumanity wkich compelled the prisoner *to appear at court a wounded man upon his pallet*? Can we forget a thing without precedent in the history of our criminal trials? With what savage zeal the Virginia military swarmed about him to prevent the possibility of escape? With what indecency the Winchester doctors seized the bodies of his sons for dissection? How the United States troops, which delayed so long at the cry of bleeding Kansas, were summoned, "instanter," at the cry of burning hay-stacks?

But these details are of minor significance, compared with the great lesson of the tragedy. The trial itself may have been straightforward, and the verdict conscientious, although coupled with incidents so disgraceful and barbarous. We do not propose to discuss this matter. The execution was doubtless a political *necessity*. The institution of Virginia can only so protect itself. But mark the necessity. The same precisely which creates Austrian bayonets and Austrian dungeons. A system of *oppression* in some form alone must resort to such measures to quell insurrection, at our stage of civilization.

But I have already trespassed longer than I designed upon your columns. My sympathies have assumed a somewhat personal nature since I visited the house of Brown's daughter and son-in-law, in Essex county, and listened to their story of Kansas adventures and misfortunes. Among other things I was shown the rude rifle used, and the cartridge received, in the Border struggle.

The excitement of the present affair will probably subside, and lose itself in the general current of our national history. But the name of the old man, who is now carried to an obscure grave in the solitudes of North Elba, will remain a watchword and memorial, like those of "Goffe" and "Whalley," while the great struggle of our times, between freedom and slavery, shall go on.

P.

St. Louis, December 14th.

DR. POMROY'S CASE.

EDITORS OF THE INDEPENDENT:

GENTLEMEN: When, in your issue of Dec. 1st, you copied the "card" from the Missionary House, you did so with the remark that comments would be reserved until a future number. To many of your readers the announcement had been anticipated by the secular papers in which the card had been published. The harsh *advertisement* of the Prudential Committee came with crushing force upon the friends and supporters of the Board, and terribly painful was it to the hearts of the personal acquaintances and friends (of whom there are not a few) of Dr. Pomroy, leaving them to surmise the worst, and causing them to dread to open the daily papers that might contain the particulars of the case. Your paper has very justly a wide and increasing circulation, and its editorial articles are prized and admired for their gentle, yet firm and decided Christian spirit, hence the comments you would make after having had a week in which to learn the facts and form an opinion in the premises, were looked for with no ordinary interest.

Your paper of the 8th came to hand. Your "comments" have been widely read, and have excited general surprise, sorrow, pain, and in many cases indignation.

I wish you would read your article now that it is in print. Your "comments" are made upon the supposition that Dr. Pomroy is guilty not only of overt acts of sin, but that he has been a devil from the beginning; that he has always been a hypocrite. (It sounds very harshly to those who have *known* Dr. Pomroy, to talk of stripping him of the mask of hypocrisy.) If he is not guilty of the sinful act, not charged, but only intimated, then of course the presumption against him of hypocrisy must fall to the ground. But not only is there an absolute lack of all evidence of guilt, but so strong is the presumption in favor of his innocence, that his associates at the Missionary House believe him to be innocent, or at least none of them are prepared to call him guilty. Neither do any of the secular papers that I have seen accuse him of sin. I have looked with a good deal of interest to see if those who would be most forward to seize upon anything that would give them "occasion to blaspheme," would condemn him, but have not seen an accusation of guilt in any *secular* paper. With this lack of evidence against him, and his own denial of guilt, is it just, is it Christian, to speak of one "whose praise is in all the churches, having polluted with uncleanness the daily offering?"

If a Christian character of nearly forty years' standing, and all that time untarnished by the breath of calumny, a character which bad men were compelled to admire, is to be so lightly esteemed that its possessor is to be condemned unheard, and his place assigned him with the abominable and the unclean, by those who occupy the responsible position you do of speaking to more than 100,000 persons every week, whose character is safe?

I hope you will re-read and rewrite that article, and infuse into it more of the spirit of him who said, "With what judgment ye judge, ye shall be judged."

Yours very truly, BANGOR.

Religious Intelligence.

CONGREGATIONAL.

VERMONT—SAXTON'S RIVER.—Rev. Benjamin Ober closes his ministerial labors with the Congregational church at Saxton's River, on the last Sabbath of the present month. Inability to support the ministry in the church, is the reason assigned for the sundering of the relation.—*Chron.*

THE LATE DR. COOLEY.—His last participation in a public gathering of this character was in October, when he attended a conference of the Congregational churches of Hampden county at Longmeadow, and took an active part in its proceedings. He had a vigorous constitution, and thought, wrote, and spoke clearly to the last of his protracted years. His life, like his ministry, has been long, useful, and peaceful.

CONGREGATIONAL LIBRARY ASSOCIATION.—At the quarterly meeting of this association on the 7th inst., Rev. Martin Moore read a paper on Edward Winslow, of Pilgrim memory. It was mainly a sketch of his life, though involving the principal events which befell the Mayflower company while he was with them.

Donations and deposits of books were reported amounting to about forty bound volumes and seventy-five pamphlets, from various individuals. But the most valuable gift during the quarter, is from Rev. John Waddington, D.D., of London, in the form of ten pictorial illustrations of his lectures on the Holy Fathers, engraved on zinc and printed on cloth, (each about one yard square,) by the "Working-Men's Educational Union, No. 25 King William street, Trafalgar square, London." They were sent over for his service near the close of his sojourn among us. On the eve of his departure, he generously gave them to the Congregational Library Association, on condition that they might be taken away, (under certain restrictions,) and used by superintendents of Sabbath-schools and pastors of Congregational churches, in illustrating the history of the Pilgrims; which, in his view, as in ours, is to be employed as an element of immense moral power in renovating the world.

MASSACHUSETTS—GROVELAND.—The death of REV. Dr. Perry at Groveland on the 16th is announced. Dr. Perry had lived more than three-quarters of a century, and held a very prominent position in this county. He was one of the oldest ministers, we believe the second in age, in the Essex North Association, and had exercised a wide influence in the churches. He was a gentleman well informed on other than theological questions, and was always interested in whatever could promote the public good.—*Newburyport Herald.*

WHITINSVILLE.—*The Boston Journal* states that on Thursday, 15th, P. Whitin Dudley, one of the executors of the estate of Deacon Ezra W. Fletcher of Whitinsville, paid over the sums hereafter specified to the several societies named. The selection of the societies was made by the executors in accordance with Mr. Fletcher's request, viz.: $2,000 to the American Board of Commissioners for Foreign Missions; $2,000 to the Massachusetts Home Missionary Society; $500 to the Massachusetts Sabbath-school Society; $500 to the American Bible Society; $500 to the American Education Society; $500 to the Seamen's Friend Society; and $500 to the American Sunday-school Union.

ANDOVER.—*The Congregationalist* has a notice of a "Historical Manual" of the South church in Andover, Mass., from which we gather a few interesting items. The church was organized in 1711, and has had eight pastors, whose average pastorage is 17⅜ years. During this period the pastoral office has been vacant about 8 years. The whole number connected with the church from the beginning is 2,177, of whom 336 are now members—average additions, nearly 15 members. The number of baptisms, 4,673, of whom only 236 have been adults. The church has had 23 deacons, 12 of whom were named Abbott. The church has furnished 32 ministers of the Gospel.

CHELSEA.—The Chelsea council, after occupying four entire days, came to a result on Monday evening last, at a session held in the Old South chapel in this city, unanimously recommending the disbanding of the (Plymouth) church.

WISCONSIN—EAST TROY.—The First Congregational church in East Troy have given Rev. Charles Morgan of Geneva a unanimous call to become their pastor, which he has accepted, and will commence his labors on the 1st of January next.

Mr. Morgan was the pastor of this church in 1850, when it contained but seven male members, and met in a very small and lonely structure. During his pastorate of seven years he had the pleasure of seeing the church grow in numbers and strength, and their old house of worship replaced by their present new and beautiful church-edifice.

It is an evidence of the universal esteem in which Mr. Morgan has ever been held by this people, that after an absence of two and a half years he is recalled to be their pastor.

The church comprises a noble band of Christian brethren and sisters, and in the reunion of pastor and people we anticipate a recurrence and increase of their former prosperity.

J. H. D.

CONNECTICUT—HARTFORD.—Rev. Mr. Beadle writes to his brother in New York, under date of Dec. 8th, that he had reached Havana, and that his health had continued to improve up to that time. Mr. Beadle is still pastor of the Pearl-street church, and is absent on leave.—*Rel. Herald.*

WALES.—Our denomination is at the present time by far the most numerous and flourishing in South Wales. We have in this part of the Principality, including Monmouthshire, above 400 churches. Returns have been received this year from 309 of these churches, by which we find that the number of their communicants amounts to 55,679; their Sabbath-school attendants to 48,326; the congregations, including the communicants, to 104,100; and the total amount collected for all religious objects, $27,295 7s. 1d. When it is borne in mind that these returns are only from 309 out of some 750 Welsh Congregational churches, it will be perceived that our body in Wales is in a most flourishing condition.—*Patriot.*

ENGLAND—LONDON.—On Tuesday night, some 500 of the friends of Rev. Alexander Fletcher, D.D., assembled in Finsbury chapel, to celebrate the completion of the fiftieth year of the Rev. Doctor's ministry, and to commemorate that event by raising a fund for the purpose of presenting a testimonial to him. This testimonial is to take the form most appropriate under the circumstances, viz., the erection of schools, to be called the "Fletcher Jubilee Testimonial Schools."—*Patriot.*

Rev. William Boyd of Paisley Presbytery, having received three competing calls, has intimated his declinature of the calls to the East congregation of the town and Presbytery of Falkirk, and to Milnathort, in the Presbytery of Kinross, and has accepted the co-pastorate of Finsbury chapel, in the city and Presbytery of London, with Rev. Alexander Fletcher, D.D. and LL.D., whose congregation is forthwith to be reunited to the Synod of the United Presbyterian Church.—*Scottish Guardian.*

CONGREGATIONALISM IN ENGLAND.—At the late meeting of the Congregational Union, Mr. E. Bains said: "In 1812, the number of Congregational places of worship in England was 799, and in 1851 it had increased to 3,604. In the principality of Wales the number of Congregational chapels in 1812 was 225, and in 1851, 640. In 1851 there were in England and Wales 3,244 Congregational chapels, containing in the aggregate 4,026,000 sittings. There were besides in 1851, 453 Congregational day-schools, educating 50,186 young persons, and 2,590 Sunday-schools, with 345,000 scholars. The whole of that was the result of voluntary effort on the part of the Congregationalists."

SOUTHWARK.—Rev. Dr. Waddington writes, Dec. 5th, to *The London Patriot*: "We are to enter on our new place of worship next Sabbath, and to hold public meetings in it on the Wednesday and Thursday evenings following. It is a cause for devout and grateful satisfaction to be brought thus far. We can only occupy part of the intended memorial edifice, but the continuance of the church and the preservation of the property must be gratifying to all who have watched our course. Every stone in the building has been connected with a lesson, and perhaps I might say, with a trial of faith and patience. It must be for good that the church, notwithstanding its weakness and its perils, has been so remarkably upheld. The interest felt in our object by our American friends is deep and peculiar."

NORWICH.—Rev. Edward S. Prout, M.A., (Lond.,) late of New College, was ordained on Nov. 30th, at Prince's-street chapel, Norwich, as co-pastor with Rev. John Alexander. The service in the morning was as follows: The Introductory Discourse, founded on Matthew xviii. 19, 20, was delivered by Rev. R. Halley, D.D., Principal of New College; Questions to the Church and Pastor were proposed by Rev. Edward Stallybrass of Burnham Market, to which Mr. F. Pigg, one of the deacons, and Mr. Prout replied; the Ordination Prayer was offered by Rev. J. Alexander; and the Charge, from 1 Timothy iv. 16, was addressed to Mr. Prout by his father, Rev. Ebenezer Prout, Home Secretary of the London Missionary Society. In the evening Rev. J. C. Harrison of Camden-town preached to the church.

BAPTIST.

INDIANA.—Rev. T. L. Breckenridge, a Baptist clergyman in Lafayette, Ind., has preached a sermon extolling the act of John Brown. His congregation is the largest and wealthiest in the city.

ELDER KNAPP.—It was not expected that this noted revivalist would arrive in Boston before the last of next month; but a release from a prior engagement enabled him to come here early in the last week. He at once commenced his meetings in Baldwin place, and they are well attended. He evinces few eccentricities, and thus far his sermons have been a simple, plain, and pungent presentation of divine truth in a manner quite unobjectionable to any reasonable person. We learn that the daily order of meetings is, for the present, prayer-meeting from 12 to 1, and from 6 to 7; and preaching at 3 and 7 o'clock. Last Wednesday was observed by this church as a day of fasting and prayer. It was a good season to many souls.—*Chr. Era.*

MR. SPURGEON.—*The London Times* of the 7th says: "Before delivering his sermon on Sunday morning last, at the Surrey Music Hall, Rev. C. H. Spurgeon informed his friends that he had for the third time the painful duty to announce that there was every appearance of his being obliged, from conscientious motives, to discontinue his weekly service there. Arrangements were being made—if not already completed—to open the hall for amusements on the Sabbath evening. He had, therefore, given the proprietors notice to discontinue his weekly tenure. At the risk of any amount of censure he would maintain the sacredness of the Lord's day, even if it should involve his 'going forth, not knowing whither he went.' He thought, however, that Exeter Hall would be the temporary place for him to address the masses, until the great Tabernacle was built. Its walls were rapidly rising, and before many months had passed over, the congregation would have a home of their own. It is now more than three years since Mr. Spurgeon has been engaged preaching in the Surrey Music Hall, and, during the whole period, and in all weathers, he has drawn an overflowing assembly to hear him."

SOUTHERN BAPTIST BOARD.—*The Religious Herald* says the Board of Foreign Missions of the Southern Baptist Convention, at its last monthly meeting, appointed Elder J. J. Fitzgerald (a colored brother of unusual cultivation and talent, who has been for several years engaged in teaching and preaching at various points in Michigan, Indiana, and Illinois,) as missionary to Liberia. George W. Parker, (formerly a slave to Col. R. O. Britton of Petersburg, and who, with his master's permission, collected funds to purchase his freedom,) having previously received appointment as missionary to Liberia, was, at that meeting, permitted to remain a year longer in this country for the improvement of his education. The Board also appointed Elder T. J. Bowen missionary to Brazil; his physicians having decided that a return to Central Africa or a residence in any other tropical climate would prove fatal. His admirable adaptation to the post of pioneer missionary is well known to all our readers.

PRESBYTERIAN.

EVANGELISTS.—*The Central Presbyterian* of Richmond earnestly advocates the employment of evangelists. It thinks a new era would be likely to be created in the Old-School Church by a revival of the office of Evangelist, which the New Testament and the Presbyterian standards both sanction.

The Southern Presbyterian of Charleston, referring to a call for an evangelist made by a presbytery in Arkansas, says:

"Experience thus far, we think, has clearly demonstrated that the only efficient method of conducting Domestic Missionary operations in the South and Southwest, is by means of evangelists. The system thus far, at least, has worked well."

FAREWELL SERMON OF REV. JAMES EELLS.—Last Sabbath morning, Rev. James Eells, of the Second Presbyterian church of this city, stated to his congregation that he should that day officiate for the last time, for the present at least, as their pastor. Mr. Eells some time since received a call from the Dutch Reformed church, Brooklyn Hights, N. Y., to fill the place vacated by Rev. Dr. Bethune, who has been called to the Twenty-first-street Dutch Reformed church of New York. Mr. E. read a letter from the trustees of the second church of this city, in which they gave their consent to his resignation of his charge here for six months, but did not release him permanently. He will therefore go to Brooklyn for the period named. During his connection with the Second church, Mr. Eells has greatly won the esteem and love of his church, and it is with reluctance that they part with him now. The scene at the church last Sabbath was more than usually affecting, as the pastor announced to his people the approaching separation. We understand that the impelling motive of the resignation is the feeble health of Mr. Eell's lady, which requires change of climate.—*Cleveland Herald.*

CHURCH-EXTENSION.—The Church-Extension Committee of the General Assembly have received an application, numerously signed by brethren in Central and Western New York, in which they state that they, "believing the time has fully come for a more efficient effort among their churches for Church-Extension," unanimously and cordially recommend the appointment of Rev. A. M. Stowe as District Secretary for the territory embracing the Synods of Utica, Susquehanna, Onondago, Geneva, and Genesee. He has accordingly been appointed.

BALTIMORE.—The First Presbyterian church, Baltimore, has been in existence about one hundred years, and has had four pastors, to all of whom it was their only charge. Three of them commenced in it their pastoral labors, and ended life in its service. The fourth there began his ministry, and still continues.

MISCELLANEOUS.

CONVERSIONS.—*The Ayrshire Express*, Scotland, gives an interesting account of the conversion of nearly the whole of Drumclare, about eighteen miles east of Glasgow. The inhabitants of the village were pitmen engaged in the coal-mines, numbering with their families about three hundred souls, and seemingly sunk far below the moral level of their countrymen. The whole work has apparently resulted from the labors of Mr. Abercrombie, a Baptist minister.

WEST AFRICA—MORTALITY AMONG MISSIONARIES.—*The Colonization Herald* says: "Reliable authority shows that, out of one hundred and seventeen white missionaries to Western Africa, sent by the English Wesleyan Missionary Society, fifty-four died in the field; of whom thirteen were removed within the first three months, twenty-three in six months, and thirty-nine within one year from their arrival. Several were compelled to leave after a short residence, and no one remained over four years without returning to recruit his health. The same general fatality has followed the efforts, in the same region, of the Church Missionary Society of London, and, indeed, those of the missionary associations of Great Britain and of the United States."

NEW YORK CITY TRACT SOCIETY.—This Society now employs thirty missionaries, including one to seamen, one to Jews, one to French residents, two to German residents, and two to immigrants; the others are ward missionaries and assistants. The average number of visitors during the year has been 1,085; and the following results have during that time been reported to the Board: 1,115,654 tracts, containing 5,311,453 pages, mostly in English, but many in foreign languages, have been distributed; 902 Bibles and 926 Testaments supplied to the destitute; 4,743 volumes lent from ward libraries; 2,708 children gathered in Sabbath, and 411 into day schools; 386 persons gathered into Bible-classes; 4,095 persons induced to attend church; 306 temperance pledges obtained; 2,590 religious meetings held; 80 backsliders reclaimed; 520 persons hopefully converted, and 415 converts united with evangelical churches.

HUNGARY.—*The Times* Vienna correspondent writes: "Above 2,700 Protestant clergymen in Hungary have pledged themselves not to accept the Imperial Patent of the 1st of September, and as a matter of course their parishioners approve of what they have done. During the last day or two Hungarians—Roman Catholics—have in my presence expressed their belief that the political agitation will lead to a very great *rapprochement* between the different confessions, 'and possibly to wholesale desertions from the Church of Rome.' The police of Pesth prohibited the meeting of the Seniorate of the Pesth county, but still the assembly was held on the 14th inst. A Government official remonstrated with and even menaced Baron Gabriel Pronay, the president of the Seniorate, but the Hungarian nobleman calmly replied that he was determined to perform his duty to his brother Protestants and to the nation at large."

GOOD NEWS FROM FRANCE.—A letter from M. Frederick Monod of Paris conveys the welcome news that France also is beginning to experience the same vivifying influence. Without giving names, he communicates to the *Archives du Christianisme* a letter of a very interesting character from a brother in the country, from which it appears that the news of the American revival detailed among his flock had been the means of stirring up a lively interest in divine things, and that several conversions of a remarkable kind had taken place. The work continued to increase in interest.

THE UNITED WESTERN TRACT AGENCY.—We are glad to announce that the Executive Committee of this Agency have unanimously appointed Rev. G. S. F. Savage of St. Charles to the office of Secretary, and that he has accepted the appointment, and will enter upon his new duties the 1st of January. The choice will give universal satisfaction. No better man for the post could have been secured. Of long acquaintance at the West, of a business talent, of conciliatory deportment, and enjoying, in a rare degree, the confidence of the several co-operative denominations, he will be found a worthy occupant of this important office. The resignation of Mr. Savage at St. Charles will take effect on the 1st of January; meantime his post-office address will be as heretofore. As the New Year is close at hand, when the churches will be making out the schedule of objects for contribution, we hope they will be sure to give a place to the United Tract Agency at Chicago.—*Cong. Herald.*

MINISTERIAL AND CHURCH REGISTER.

Changes.

BEACH—Rev. Charles F. Beach was installed pastor of the First church, Washington, Ill.

BRIDGE—Rev. T. P. Briggs, formerly of West Hoosick, N. Y., has accepted a call to the Baptist church at North Colebrook, Ct.

CALDWELL—Rev. W. R. Caldwell of Cleveland, East Tennessee, has accepted a call to Elkton, Giles co., Tenn.

COOK—Rev. P. G. Cook has been appointed chaplain of the Erie County Penitentiary.

DWIGHT—Mr. Henry B. Dwight, son of Rev. Dr. Dwight of Portland, has received a unanimous call to the First church in West Randolph, and is to be ordained at that place Dec. 29th.

ELIOT—The twenty-fifth anniversary of the settlement of Rev. W. G. Eliot, D.D., over the Church of the Messiah (Unitarian) at St. Louis, was celebrated on the 25th ult. Dr. Eliot is the oldest pastor on the west side of the Mississippi.

EPSTEIN—The Presbytery of Kingston, Canada, 6th Oct., ordained Rev. Ephraim Moin Epstein, M.D., as the first Presbyterian missionary from Canada to his countrymen, the Jews in Turkey, at Monaster, in Macedonia.

FEE—Rev. R. A. Fee of Williamsport, La., died Nov. 15th. He had been ordained two years ago.

GOODWIN—Rev. Thomas Goodwin has resigned his charge at Pemberton, N. J., and removed to Mt. Holly, N. J.

GRAVES—Rev. F. Graves of Le Roy, N. Y., has removed to Howard, Steuben county, N. Y.

GURLEY—Rev. Dr. P. B. Gurley, pastor of the Old-School Presbyterian church of Washington City, has been elected chaplain to the Senate.

HAGER—Rev. E. W. Hager, recently returned from California, has accepted a call to the rectorship of All Saints' church, Worcester, Mass.

HARRISON—Rev. W. A. Harrison, late of Gallatin, Texas, has accepted a call to the First Presbyterian church, Knoxville, Tenn.

HAYS—Rev. I. N. Hays has changed from Shippensburg to Middle Spring, Cumberland co., Pa.

HENDRICKSON—Rev. W. A. Hendrickson, formerly of Plymouth, Ill., has accepted a call from the Presbyterian church at Perry.

KERR—The post-office address of Rev. H. M. Kerr is changed from Purdy, Tenn., to Water Valley, Miss.

KING—Rev. Thomas Starr King has received a call to the Unitarian church in Cincinnati, and the church in San Francisco has renewed its invitation to Mr. King. The last call bears the names of eighty of the prominent merchants and citizens of California, and the salary offered is $6,000 a year.

LORD—Rev. Daniel Lord of Nyack has declined the call from the Third Presbyterian church of Chicago.

MACLAY—Rev. Archibald Maclay, we are sorry to learn, now in the eighty-third year of his age, and the fifty-second of his ministry, is so ill that his friends cannot be surprised at any time to hear of his death.

MCREE—Rev. James M. McRee of Rolling Prairie has become pastor of the church at Lane, Ogle county, Ill.

MILLERD—Rev. H. N. Millerd of Aurelius has accepted an invitation to the Presbyterian church at Truxton, Cortland co.

RICHARDSON—Rev. N. Richardson is about closing his labors with the Congregational church in Norway, Me.

RUSSELL—Rev. Wm. Russell has removed from New Ipswich, N. H., to Sherman, Ct.

SCHAFF—Rev. Philip Schaff, D.D., of the Theological Seminary at Mercersburg, Pa., has accepted an invitation to address the Society of Inquiry at Andover Seminary, at the next anniversary of that institution.

SCUDDER—Rev. Dr. Scudder of India has been invited to deliver the address before the Mills Theological Society of Williams College at next Commencement.

SPALTER—Rev. A. D. Spalter of Wilkinsonville, who was suspended from preaching because he fraternized with Christian ministers outside of his own church, has declared his renunciation of the Episcopal ministry, but still intends to preach the Gospel.

STREET—Rev. Thomas Street of Green-Hill church, Philadelphia, has accepted a call from the Presbyterian church of York, Pa.

THOMAS—Rev. Henry E. Thomas has changed from Charlestown, Ind., to Covington, Ky.

TIMLOW—The Reformed Dutch church of Rhinebeck have unanimously tendered a call to Rev. H. R. Timlow of Newburyport, Mass., which he has signified his willingness to accept.

WHITE—Rev. Sampson White, pastor of the Concord-street Baptist church, Brooklyn, informs us that their meeting-house has been freed from debt.

Literary Record.

BOOKS RECEIVED.

CONGRESSIONAL GLOBE—"The Congressional Globe; containing the Debates and Proceedings of the Second Session of the Thirty-fifth Congress. Also, of the Special Session of the Senate." By John C. Rives. 2 volumes 4to, pp. 1,602 and 364. Published by Congress, at the expense of the people of the United States. We acknowledge the usual courtesy of Senator Sumner in sending us these ponderous volumes. We find their value as books of reference materially lessened by the imperfection of the index. For instance, the Census is not mentioned in the index, although it is well known that there was an important debate on it, and a resolution adopted by the House, after the yeas and nays had been taken on an important amendment, nothing of which can be found by the index.

SIR PHILIP SIDNEY—"The Miscellaneous Works of Sir Philip Sidney, Kt.; with a Life of the Author, by William Gray, Esq., of the Inner Temple." 8vo, tinted paper, pp. 380. Published by T. O. H. P. Burnham, Boston.

TOM BROWN—"School Days at Rugby." By an Old Boy. 12mo, pp. 405, illustrated by designs of L. G. Mead. Published by Ticknor & Fields, Boston; and sold here by Phinney, Blakeman & Mason.

CRUSADERS—"The Crusades and the Crusaders." By John G. Edgar, author of "Boyhood of Great Men," etc. 12mo, pp. 380. Published by Ticknor & Fields, and sold by Phinney, Blakeman & Mason.

BELLOWS—"Restatements of Christian Doctrine, in Twenty-five Sermons." By Rev. H. W. Bellows, Minister of All Souls Church, New York. 12mo, pp. 434. Published by D. Appleton & Co.

KINGSLEY—"New Miscellanies." By Charles Kingsley, rector of Eversley, and chaplain in ordinary to the Queen. 12mo, pp. 375. Published by Ticknor & Fields, Boston; and sold here by Phinney, Blakeman & Co.

FOR BOYS—"Ernest Bracebridge; or, School-boy Days." By W. G. Kingston. 12mo, pp. 344. Ticknor & Fields, publishers. Sold by Phinney, Blakeman & Mason.

KENNEDY—"Messianic Prophecy and the Life of Christ." By William S. Kennedy. 12mo, pp. 484. Published by A. S. Barnes & Burr.

WENDELL HOLMES—"The Professor at the Breakfast Table; with the Story of Iris." 12mo, pp. 410. Published by Ticknor & Fields; and sold here by Phinney, Blakeman & Co.

SELF-RELIANCE—"Self-Help; with Illustrations of Character and Conduct." 12mo, pp. 408. Ticknor & Fields, publishers.

GREELEY—"An Overland Journey from New York to San Francisco, in the Summer of 1859." By Horace Greeley. 12mo, pp. 386. Published by C. M. Saxton, Barker & Co., New York; and H. H. Bancroft & Co., San Francisco.

PROF. HUNTINGTON—"Christian Believing and Living." Sermons by F. D. Huntington, D.D., Preacher to the University, Cambridge. 12mo, pp. 528. Published by Crosby, Nichols & Co., Boston.

LAFAYETTE—"Life of Lafayette; written for Children." By E. Cecil. 12mo, pp. 218, with six Illustrations. Crosby, Nichols & Co., publishers.

EDUCATION—"History and Progress of Education, from the Earliest times to the Present." Intended as a Manual for students. By Philobiblius; with an Introduction by Henry Barnard, LL.D., Chancellor of the University of Wisconsin. 12mo, pp. 310. Published by A. S. Barnes & Burr.

DR. J. HOPKINS—"The Christian's Instructor, containing a Summary Explanation and Defense of the Doctrines and Duties of the Christian Religion." By Rev. Josiah Hopkins, D.D., late pastor at Auburn. 12mo, pp. 357. A. S. Barnes & Burr, publishers.

SERMONS—"Sermons for the People, upon Important Subjects, selected from Eminent Divines." 12mo, pp. 256, having neither preface, index, nor table of contents. A. S. Barnes & Co.

IRISH REVIVAL—"The Revival in Ireland. Letters from Ministers and Medical Men in Ulster, on the Revival in the North of Ireland, addressed to Rev. H. Gratten Guiness. 18mo, pp. 78. Published by W. S. & A. Martien, Philadelphia.

CAPTAIN REID—"The Boy Tar; or, a Voyage in the Dark." By Captain Mayne Reid, author of "The Young Voyagers," etc. 12mo, pp. 356, with 12 illustrations drawn by Charles S. Keene. Published by Ticknor & Fields, Boston; and sold here by Phinney, Blakeman & Mason, Walker street.

CHRISTMAS TALE—"The Christmas Child." By Mrs. Livermore. 12mo, pp. 55. John A. Gray, 16 and 18 Jacob street, New York.

DIARY—"Daily Memorandum-Book for 1860, containing an Almanac, Time and Interest Tables, etc." 24mo, tuck, morocco. Published by Francis & Loutrel, stationers, 45 Maiden lane.

CONTRAST—"Here and There; or, Earth and Heaven Contrasted." 12mo, pp. 41. Published by D. Appleton & Co.

ORPHANS—"The Poor Orphan's Legacy; being a Short Collection of Godly Counsels and Exhortations to a Young Rising Generation." 18mo, pp. 67. Published by the Presbyterian Board, Philadelphia.

NEW GUIDE-BOOK—"Tunis's New International Topographical Railroad Guide of the United States and Canadas." 18mo, pp. 137, with maps. Published at New York City and Niagara Falls. Price fifteen cents.

ROE—"How Could he Help it? or, The Heart Triumphant." By A. S. Roe, author of "I've Been Thinking," etc. 12mo, pp. 443. Published by Derby & Jackson.

ECCLESIASTICAL—H. Dayton, 36 Howard street, will publish, about Feb. 1st, volume I. of "The American Ecclesiastical Year-Book," containing the religious statistics, history, and biography of the world, for the year 1859. Prepared by Prof. Alex. J. Schem of Carlisle. Price 50 cents in paper cover. The ample competence and fidelity of Prof. Schem cannot be doubted, and we have no doubt it will be a work of high value.

FINANCES OF VIRGINIA.—The entire debt of the state is above 30 millions, of which one million belongs to the sinking fund; and the yearly interest is above 2

THE INDEPENDENT.

TABLE OF CONTENTS.

OUR SPECIAL CONTRIBUTORS.		The Honorable James Brooks	4
The Preacher	1	The Work of Grace in Ireland	4
Letter from Mrs. Stowe	1	The Case of Dr. Pomroy	4
From our Washington Correspondent	1	The Power of Firmness	4
An Irishman's Sufferings in South Carolina	1	The Parables Illustrated	4
Sermon by Henry Ward Beecher	2	An Irish Estimate of Religion in America	4
Letter from Germany	2	Thirty-Sixth Congress	4
From our Italian Correspondent	2	ADVERTISEMENTS	5
Religious Papers in the Family	2	FAMILY READING	6
A Voice from Missouri	3	FOREIGN MISCELLANY	6
RELIGIOUS INTELLIGENCE	3	ADVERTISEMENTS	6
Ministerial and Church Register	3	ADVERTISEMENTS	7
LITERARY RECORD	3	EDITORS' BOOK TABLE	8
The Reign of Terror	3	COMMERCIAL AND FINANCIAL	8
EDITORIAL ARTICLES.		NEW YORK CATTLE MARKET	8
The Patriotism of Prayer	4	REVIEW OF THE MARKETS	8
		PRICES CURRENT	8
		ADVERTISEMENTS	8

The Independent.

NEW YORK, DECEMBER 29, 1859.

TO SUBSCRIBERS.

We are happy to announce, for the encouragement of our friends in every section of the country, that we have received during the past three months more than 4,000 *new* subscribers, and that our list is now increasing more rapidly than ever before. May we be permitted to ask the *continued* efforts of all our readers to increase our circulation? During the coming sixty days thousands will be remitting money, as usual, to renew their subscriptions. To all such we will say, that for every two new MAIL subscribers sent us with $5, we will credit the party sending the same with one year's subscription, if their subscription is not in arrears.

THE PATRIOTISM OF PRAYER.

WHEN the Convention that framed the Constitution of the United States was so divided in its counsels that it seemed about to dissolve without finishing its work, Franklin proposed that a chaplain should be appointed to open the sessions with prayer. Said he: "I have lived a long time; and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid?"

There is a tradition that some one in the Convention objected to the proposal for a chaplain, with the profane remark that "since the Convention had gone on so far without foreign aid, it was not worth while to invoke such aid at the last." But Franklin, though not a man of ardent religious feeling or an earnest evangelical faith, had too much reverence as a philosopher for that Providence which he felt to be above human sagacity and natural laws, to suffer such atheistic profaneness to pass without rebuke. The Convention adopted his suggestion; and whether we account for it on natural or supernatural principles, the fact remains that the body was soon led to that spirit of harmony and concession which resulted in the adoption of the Federal constitution.

It has often occurred to us that Christians in this country place less reliance upon prayer as a power in Politics, than they would if living under a despotism. Under a despotism Christians feel that they have no resource against misrule and oppression but in the power of prayer. It is distinctly felt that God alone can deliver his people from a wicked king. But here, where every man can vote as well as pray, and where almost every man is linked with some political party whose success he deems important for the welfare of the country, there seems to be less regard for prayer as an agency for good in the state. Men are even apt to pray in the spirit of partisans, or to interpret the prayers of others from a political stand-point. That standing notice which covers the walls of the Fulton-street prayer-rooms—"No controverted topics allowed"—and which means simply—"No praying here for the abolition of slavery"—argues a sad distrust of the average discretion and union of Christians respecting divine intervention in public affairs, and a yet sadder want of faith in God as the ruler of nations. But cannot Christians pray together as patriots without being interpreted as partisans? If prayer be proper prayer,—and not exhortation and discussion foisted into a meeting under the name of prayer—surely there can be a union of Christians in supplication for divine wisdom and guidance in public affairs. Such prayer betokens the truest Patriotism. Men of the truest piety are ever the truest patriots. They who are most faithful to God and his truth are most faithful to their country and their times. The prayerful Christian is the *reliable* patriot. We do not mean merely that religious men make good citizens, are friends of law and order, public-spirited, and charitable. They are as valiant for defense as they are free from offense. The sturdiest fighters are the men who carry their religion into battle; one such can chase a thousand. When the British camp in Burmah was surprised and surrounded by the enemy, Sir Archibald Campbell ordered a particular corps to the point of danger. Word came that the men were drunk and unfit for duty. Then said the General: "Call out *Havelock's saints*; they are never drunk; and Havelock is always ready." Prayer made Cromwell's troopers the "ironsides" of English liberty. But there is a broader, deeper affinity than this between piety and patriotism. The pious man prizes his country and all the blessings that his nationality may secure, not as the offspring of mere human wisdom, but as favors from the hand of God. The pious man regarding God as the ruler of the nation, above Governors, Cabinets, Senates, and Presidents, deprecates whatever in *their* acts, or in the public sentiment or legislation of the country, would provoke His displeasure; and having access to the King of kings, the man of prayer intercedes at that highest throne to counteract or avert what would bring disgrace and ruin on the nation. He is in treaty with the greatest and the best of powers for the good of his country.

This privilege and opportunity of prayer are God's special gift of dominion to his saints. Theirs is not that right of dominion which popes and hierarchs have claimed by divine prerogative; theirs is not that "filthy monarchy" of some interpreters, which seeks for carnal dominion in the name of Christ; but theirs is that privilege of blessing and saving which is the joy of the sanctified heart; theirs it is by the *restraining* power of prayer to hold back a nation from headlong wickedness; theirs by the *prevailing* power of prayer, to procure for a nation deliverance from on high.

THE HONORABLE JAMES BROOKS.

THE multitude who were assembled at the Cooper Institute last week for the preservation of the Union, should not be held to any strict responsibility for the resolutions which purport to express the sense and sentiment of that meeting. It is on the actors and speakers at that meeting that the responsibility rests, and they are responsible to the public, each one for what he did or said. For example, Mr. Charles O'Conor is responsible for a speech some parts of which are worthy, in an ethical view, to have proceeded from the heart and lips of the veriest pirate that ever was hanged; but it would hardly be right to make the entire meeting responsible for the atrocity of Mr. O'Conor's moral principles. The resolutions were no more the work of the meeting than that speech was. Such was the nature of the meeting that it was incapable of any self-determined action, and had as little power to amend or modify the resolutions which had been prepared beforehand, or to come to any intelligent and deliberate vote upon them, as it would have had to assist Prof. Mitchell in calculating the period of a comet. But the men who prepared these resolutions and imposed them on the meeting, intending that they should go forth as the voice of this metropolis to the country, are responsible. Those resolutions were presented and read by Hon. James Brooks. Who else was concerned in the concoction of them, we are not informed, nor do we care to know. It is enough that he, as an individual, is responsible for them—for the accuracy of their logic—for the honesty of their quotations—for their veracity in matters of fact. If there is sophistry in the reasoning, we charge it not upon the meeting, but upon him. If the quotations are fraudulent, the fraud is his. If they contradict or palpably misrepresent the facts of notorious history, it is for him to confess and explain the discreditable blunder, or to accept the inevitable inference. We use this plainness of speech because we mean to be heard. We want to disabuse the multitudes who do not think about such things till they are set to thinking. It was upon those multitudes that the resolutions were intended to make an impression.

At present we have nothing to say about Mr. Brooks's speech, of which we might say much; nor shall we discuss the doctrine which the resolutions (including the preamble) set forth concerning the nature and powers of the Federal Government and the duty of the individual citizen. For the sake of distinctness and brevity, we limit ourselves to the task of inquiring into the literary and historic honesty of a single passage from the preamble.

We take the first of the five specifications which follow the general statement: "Whereas the [Federal] Government is a government of compacts:

"1. In the compact of the Constitution (art. 1, sec. 2) recognizing slaves as persons to be represented by their masters, and as property to be taxed upon these masters."

It is here alleged, unequivocally, that the Federal Constitution, in a certain section of a certain article, recognizes slaves "as property to be taxed upon their masters." The sentence referred to—the only sentence in that section which can by any violence be construed as recognizing slaves at all—is in these words:

"Representatives and direct taxes shall be apportioned among the several states which may be included within this Union, *according to their respective numbers*, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons."

To this sentence, which merely ordains that the apportionment of representatives and of direct taxes among the states shall be not in proportion to their wealth, nor in the compound ratio of their wealth and population, but only in proportion to "their respective NUMBERS;" and that, in numbering the people for that apportionment, those Indians whom the state refrains from taxing, and two-fifths of such other persons as are neither free nor bound to service for a term of years, shall be left out of the count—to this sentence, in which slavery is not recognized at all *as slavery*, but only as included in the more generic condition of persons bound to service for life—the authors of the preamble refer, with a pretense of careful exactness, for the purpose of making careless readers and more careless hearers believe that the Constitution contains a compact which recognizes slaves "as property to be taxed upon their masters." Is there in the United States one man intelligent enough to read and write English, and at the same time so much of an idiot as to be excusable for thinking that in that sentence there is a compact which recognizes slaves "as property?" Is the Hon. James Brooks that idiot?

Mr. Brooks has been for five-and-twenty years, more or less, an editor of a daily journal in the city. Once, by the election of one of the districts in this city, he has served, as a representative from the state of New York, in the Congress of the United States. It would be an insult upon his intelligence as a statesman and as a political journalist, if we should for a moment suppose him ignorant of the notorious fact in our history, that the Federal Constitution was framed, purposely and carefully, to exclude the recognition of slaves "as property." The Hon. James Brooks, then, is not ignorant of that fact. Need we repeat to our readers what Madison of Virginia—hardly less than any other man the author of the Constitution—said, in the Convention, on that point? Mr. Brooks could tell them. Madison said expressly "that he thought it wrong to admit into the Constitution the idea that there could be property in man;" and, by his vigilance, the idea, that might otherwise have been admitted inadvertently, was excluded. All this—we are required in courtesy to suppose—Mr. Brooks knows familiarly. Yet, in the face of a fact so widely known and so significant, he has the *courage*—shall we call it?—to make himself responsible to his fellow citizens for an attempt to make them accept and adopt the statement that "the Constitution (art. 1, sec. 2)" contains a "compact" "recognizing slaves" "as property to be taxed upon their masters." We ask the public to pronounce upon the literary honesty of such a citation. We ask the public to pronounce upon the historic veracity of the statement. And in our capacity as set for the assertion and defense of the principle—the first principle of all freedom—that God's law is for ever paramount to every human law, we bid the Hon. James Brooks remember not only that the higher law against which his speech was an insolent declamation, is an eternal reality; but also that there is a higher tribunal, before which the lower law of political and commercial expediency is only as stubble before the flame.

THE WORK OF GRACE IN IRELAND.

A CORRESPONDENT who subscribes himself an "American Congregationalist visiting in Belfast," writes us his impressions of the relations of the Presbyterian Church to the work of grace in Ireland. He is disposed to attach more importance to the position of that Church in this matter, than the facts hitherto accessible to us would seem to warrant. The following is the substance of his letter:

TO THE EDITORS OF THE INDEPENDENT:

"It happens in the providence of God, that your number of November 10th, containing the article headed "Disgraceful Scene in the General Assembly of Ireland," reaches me while I am on the very spot where that occurrence took place; and, as I have the advantage of knowing some of the most influential and respectable of the Presbyterian ministers in Belfast, I will venture without consulting them to speak a word on their behalf. And first, as to the root of the matter, which, I suppose, is *Dr. Edgar's tract*, let me state what I know to be truth, that the Presbyterian clergy of Belfast almost unanimously disapprove of that tract. It is to them a source of the deepest regret that ever it was written. Then, as to the replies supposed to come from the young minister, Mr. Morrow, they were not simply *tart*—they were low and abusive, and were directed not merely against Dr. Edgar, but against some of the most honored and revered names in the Irish Presbytery. Now two wrongs cannot make a right. Dr. Edgar was unquestionably wrong on the one side, but Mr. Morrow was no less so on the other.

"That there have been disputes in the meetings of the Irish Assembly is too well known to be denied, but these disputes have always been the work of a few men who have, by their personal antipathies, brought discredit on the whole body. Now, if we would judge with any degree of fairness, we must *discriminate*. The last meeting of the Assembly was one of the most harmonious held for years, but a little squabble, reported in exaggerated style by the press,—ever too ready to foment discord,—is made to figure in your columns as a specimen of the whole Assembly. I, who well remember the proceedings of the New York Tract meeting, and of the Young Men's Christian Association, say that it ill becomes America to be ready to pick a flaw in her neighbor.

"There is another mistake in your article to which I cannot but allude. You say the revival 'originated outside of the agencies of the Presbyterian Church.' You must have been sadly misinformed before you could have written this. The revival began in the Presbyterian Church, was carried on in the Presbyterian Church, and continues in the Presbyterian Church to this day. Other denominations have shared in its effects, certainly; but in all Ulster and in all England the revival is inseparably connected with Presbyterian agencies. I feel at liberty to speak unhesitatingly on these points, because I am a disinterested party. I am no Presbyterian, nor do I ever mean to be; but I love Christians everywhere—and having had opportunity to judge of the Christian worth of some of these Belfast Presbyterians, I do not like to see them wronged, especially by my friends in America."

We do not wonder that the Presbyterian ministers of Belfast are unwilling to be judged by the style and temper of Dr. Edgar's tract; for certainly gentlemen of the intellectual standing of Professors Gibson and Killen must be ashamed of it as an argument, and every friend of Catholicity must deplore its spirit. Our correspondent assures us that the mischief which Dr. Edgar has done by his "mistaken zeal" is widely deplored, but that Dr. Edgar "is not the embodiment of the Irish Presbyterian Church." We have no criticism to offer upon Dr. Edgar as a man or a preacher;—our comments upon the visits of the Irish Delegation have never been personal toward the members of that Delegation. But the *fact* remains that the author of a recent and widely circulated tract which is violently abusive toward Episcopalians, Methodists, and Congregationalists, was selected by the General Assembly of the Presbyterian Church in Ireland as the chairman of its Deputation to the churches of *all* denominations in America. Had the Deputation appealed only to Presbyterians, we should never have exposed Dr. Edgar's tract. But we could not understand upon what principle gentlemen who *at home* refuse to co-operate with a united Home Missionary effort for Ireland, and who bitterly decry other denominations of Christians, should *here* appeal to the sentiment of Christian union to sustain them in their work! We are glad that the exposure of Dr. Edgar's tract has led his brethren to repudiate it. But he came to this country as *their* representative.

As to Mr. Morrow and his tracts, we know nothing of either beyond the brief reference to them in a Belfast journal. But the style of his tracts has nothing to do with the point of our criticism—which was that, at the very time when the Irish Deputation were in this country, in a session of the very Assembly which sent them forth, Dr. Cooke, a Professor in the Assembly's Seminary, and the dispenser of the *Regium Donum*, denounced Mr. Morrow because of certain statements in his tracts which are the simple enunciation of the church polity of the New Testament as interpreted by Congregationalists. We thought it unseemly that the Assembly should here appeal for aid, to those whose principles were fiercely denounced by leaders of that body in its own sessions. As to the turbulence of that session, it does not relieve the matter to compare it to the mob got up by the Tract Administration in Lafayette place. Having condemned the Nassau-street Management, we felt at liberty to expose a similar disgrace in the Irish General Assembly.

As to the origin of the revival, a careful reading of the reports and narratives of various visitors to the field satisfied us that it did *not* originate in any special missionary agency of the Presbyterian Church among the Roman Catholic or other destitute population of Ireland. Like the revival in this country two years ago, this work in Ireland appears to have been a spontaneous movement of the Spirit of God, quite aside from the ordinary channel of human agencies. We are well aware that the work in Ulster has been generally, perhaps principally, among the Presbyterians, who so largely predominate in that county; and we are happy to believe that the Presbyterian Church is fully awake to its duty and responsibility in the new circumstances in which it is placed. We would give it all needful encouragement, and pray for its prosperity. But we cannot be persuaded that a Church which is a pensioner upon the state, and which in approaching the Roman Catholic population carries with it the odium of taxing them for its own support, is the best agency for the evangelization of Ireland. We do not believe that Christians in America have any right to entail upon Ireland the union of church and state, which under whatever form represses the vitality of the churches, and cripples their independence and their influence. If Christians in this country agree in anything, it is that the absolute separation of church and state is of the first importance to the purity and efficiency of the churches. American Christians should have said to the Irish Deputation, We will give you money to aid in the evangelization of Ireland, on condition that you will remove that stumbling-block in the way of all your evangelical labors—the *Regium Donum*;—that you will imitate the Free Church of Scotland, and call forth the energies and resources of your own body by an appeal to the voluntary principle;—that you cease to be pensioners of the public treasury, and become the voluntary almoners of good to others; that you cease to build up yourselves by taxing your neighbors, and devote your energies not to *church-extension*, but to *evangelization*.—Such a testimony from the United States to the value of religious freedom and church-independence, would have been worth more to Ireland, and especially to the Presbyterian Church in Ireland, than the thirty thousand dollars which the Deputation have carried home from this country.

There is yet an opportunity for Christians in America to co-operate in the work of evangelizing Ireland upon the free and catholic principles of the New Testament. In addition to the channel afforded by the Committee at Dublin representing the American and Foreign Christian Union, there is in Ireland a "*Congregational Home Mission*," which for many years has devoted itself mainly to the evangelization of the Roman Catholic population of the country. The Central Committee of this mission is located at Dublin; Rev. Dr. Urwick is its Hon. Secretary, and M. J. Pollock, Esq., Treasurer. Contributions may be sent also through Alex. Powell, Esq., Liverpool, Rev. Alex. Thompson, Manchester, and Rev. Alex. King, Brighton, England. Mr. King is well known to the churches in this country. A few years since, private reasons induced him to remove from Dublin to Brighton, England. If he could now be persuaded to return to a field for which he has such admirable qualifications, we presume that the Congregational churches of America would prove to sister churches in Ireland their full sympathy in the work of evangelizing that country.

HAMILTON'S REPUBLIC OF THE UNITED STATES.—The fifth volume of Mr. John C. Hamilton's truly valuable work is before us. It appears to be in all respects of the same quality with its predecessors. We have heretofore expressed our opinion of the plan and merits of the work, but we may be allowed to say again that, with due allowance for the necessary onesidedness of a work composed on such a plan, we prize this history as an important contribution to the full discussion and ultimate decision of great questions concerning the character and aims of the men who founded the Constitution and Government of the Union. Published by D. Appleton & Co.

THE CASE OF DR. POMROY.

WE have given room, in another column, to a communication which charges us with having condemned Dr. Pomroy too harshly in our few comments on the "card from the Missionary House." Every reasonable word that can be said for Dr. P. by himself or by his friends, ought to have a candid hearing.

At our correspondent's request, we have read again the article to which he calls our attention. We will not say that he has put the harshest construction upon our words, and has represented us as applying particularly to Dr. Pomroy's case those expressions which, referring to all such cases of dishonor brought upon the Christian name, were properly applicable to an extreme case; for though we did not intend to affirm that the present case is an extreme instance of baseness and foulness long concealed and at last exposed, it may be that our language is fairly liable to such a construction. But we may say that even with no other information before us than what was given in the card from the Prudential Committee, we could not undertake to comfort ourselves or our readers with the possibility that, after all, the person in question may not have committed this or that overt act of crime. It was enough that there were "facts deeply implicating the moral character of Dr. Pomroy and rendering it impossible that he should longer retain his official position"—facts which he himself had not denied—facts under the pressure of which he had resigned his office. In such a case, we could not excuse ourselves from the duty of referring our readers as well as our own souls to far higher sources of consolation and of strength than can be found in the possibility that perhaps the erring brother has not done anything for which he would be liable to a criminal prosecution.

But the card from the Prudential Committee was not the only information then before the public. The nature of the "facts" had been divulged through the newspapers; no contradiction or modification of them had been offered (nor has been to this day;) no suspension of judgment had been (or has been) asked for; and everybody was at liberty to judge for himself how far the moral character of Dr. Pomroy was implicated. We did not undertake to say how far he has gone in overt acts; nor do we now. The facts themselves are what overwhelms us. When a man in Dr. P.'s position, and with his intelligence and experience—not a raw simpleton from some rural district, but a man who has seen much of the world's ways and much of human nature—a man now almost sixty years of age—is involved in such relations with wicked women, more than one or two, that he pays hush-money, not once only but twice—thrice—four times—when he has made the shameful payment, in one instance, for the recovery of letters which would have disgraced him, and has done it not at the advice of some timid friend to whom he went with his dreadful burthen, but at the advice of so dexterous a lawyer as the late Mr. Choate—when it comes to light that out of limited means he has paid to wicked men, the vile accomplices of wicked women, an aggregate of some two thousand dollars—when it is announced that the conspirators who obtained his money are known to the police, and may be prosecuted if he will initiate the proceedings—when, under all this, he remains silent, explaining nothing, and not even asking the public to suspend its judgment—surely it is time for us all to acknowledge that, whether the man has or has not committed crimes not yet charged upon him, the exposure which has taken place is far less of an evil than that the man should have continued to wear the mask of concealment. We repeat our affirmation that the thing to be lamented in this instance is that the facts are what they are, and not at all that being what they are, they could no longer be concealed. We repeat our gratulation that the manner in which these facts came to public view is such that not the slightest complicity with them can be imputed to anybody but Dr. P. and his professional adviser.

Our friend "Bangor," who feels himself bound to reprove us somewhat sharply, seems not to take this view of the subject at all. He seems to suppose that all the facts which have come to light must be regarded as quite consistent with Christian character, unless we can certainly infer from them another fact too gross to be distinctly named. For our own part we do not think that the Gospel is to be honored, nor that Dr. P. is to be vindicated, by raising such an issue. In our idea of a Christian man it is included that by the grace of God—especially if he is a man of more than ordinary intelligence, shrewdness, and knowledge of the world, and still more especially if he is also a minister of the Gospel with a somewhat distinguished reputation for fervor and unction—he will not be victimized three or four times over in this particular fashion. Our theory of Christian experience will not permit us to believe that a man of ordinary sense and ordinary acquaintance with human nature, having been renewed and sanctified by the Holy Spirit, can, while he is in his right mind, be betrayed into a secret correspondence with a strange woman—a correspondence of such a nature that, under a threat of exposure, he will pay five hundred dollars, by the advice of legal counsel, to get his letters back again. To say that a man who, being in his right mind, has brought himself into such a position, must still be recognized as "innocent," or as having a "strong presumption in favor of his innocence"—to say that the man who, having brought himself into that position, not only hides the shameful facts from everybody save his legal adviser, but keeps the office which he cannot keep for a moment save by that concealment, and not even confining himself to the performance of his official work, volunteers to make himself conspicuous, on British platforms, with devout exhibitions of religious sensibility—must not be spoken of as having worn a mask, is not what the occasion requires, in our way of thinking.

Our way of thinking is that the time for Dr. P. to take the benefit of "a Christian character of nearly forty years' standing," was just when he first encountered that demand for money under the threat of a disgraceful accusation; and that when a man has once paid five hundred dollars of hush-money—much more when he has done so four times, it is too late for him, or for anybody in his behalf, to claim the full benefit of "a character untarnished by the breath of calumny."

We are not unmindful—our friend will suffer us to say—of Him who hath warned us, "With what judgment ye judge, ye shall be judged;" and we are free to add that we trust we have not, in this instance, violated the principle or spirit of that warning. When the writer of these lines, or any person connected with this journal, shall be convicted of having paid money for the concealment of a disgraceful accusation, let it be understood that he has brought himself into a position in which he has much to do; that the laboring oar is in his hands; that he is under a necessity of *proving* himself a simpleton, and not the man of sense that he has been supposed to be; and that till he shall vindicate himself in some other way than by merely saying that he did nothing and meant nothing inconsistent with Christian integrity, purity, and innocence, the presumption is against him.

We have not ventured to suggest that perhaps the facts may be explained by the theory that Dr. P. is not in his right mind, for that theory should be proved as a fact, and not assumed merely as a hypothesis. If, aside from these disgraceful facts which demand an explanation, there is any evidence of mental aberration or infirmity in Dr. P.'s case, (such as a softening of the brain or some disease of that kind,) the case would be entirely changed, and many a heavy heart would be lightened. Let relief come from whatever quarter, and none will rejoice more heartily than we.

THE POWER OF FIRMNESS.

THE friends of freedom throughout the land should be grateful to the Republican members of Congress for their course with reference to the organization of the House. With a large majority over either of the other parties, and lacking but four of a majority of the entire House, the Republicans have selected as their candidate a gentleman of ability and experience in legislative affiairs, and of irreproachable character, and have steadfastly voted for him without participating to any extent in the rambling discussions which the slaveholders' faction have kept up as a means of delaying organization and exciting the country. Thus far the contest has been between the firmness of conscious rectitude and strength, and the bluster of convicted impotence and declining power. The Republicans in Congress have only to remain firm in their position, and the financial necessities of the Administration will compel its bullying and blustering champions to yield the Speakership to the real representatives of the people.

This controversy in Congress is but a type of the whole controversy upon slavery as it now opens before the country;—the firmness of principle must be set against the bluster of an unscrupulous because declining faction. Gov. Wise has just delivered himself of another hour or two of blustering rhetoric, in his address to the immortal three hundred medical students, who having been defeated in their attempt to stir up a mob in Philadelphia, indignantly turned their backs upon unpaid tailors and laundresses, and marched in solid column to Richmond. The Governor, who a while ago was fierce for dissolving the Union, has now determined to remain in it and to drive every Abolitionist off from its soil. Nor will he rest there, but he will demand of England that Canada shall no longer be a refuge for fugitives, nor a caucus-ground for Abolitionists, and if England shall demur, he will at once declare war against her! All this he solemnly pledges himself to do if elected President in 1861. The following is Gov. Wise's programme for subduing the North:

"With God's help we will drive all the Disunionists together back into Canada. Let them join Canada; let the compact of fanaticism and intolerance be confined to British soil. As for me, I mean to stay here. (Laughter and applause.) I mean to stay here, I say, with one exception. If invasion shall ever again cross the northern border of Virginia, and I can get one hundred men—ay, or ten men—to follow me, whether the Legislature authorizes it or not, I will go North; and if the Southern people are the men of purpose, if the Southern people are the men of will, if the Southern people are the men of moral power that I take them to be, then, rather than let this Union be dissolved, they will drive into Canada every Black Republican, every Abolitionist, every Northern Disunionist, who, like Wendell Phillips, utters the sentiments—or, worse than Wendell Phillips, that Senator from Massachusetts who gives sanction to the sentiment uttered by Wendell Phillips in New York—that a slave has a right to throttle his master, and if he makes his way over dead bodies from Virginia to Canada, he has a right to do so; and if in passing from Virginia to Canada, with hands dripping with the blood of his master, he knocks at the door of Wendell Phillips or Henry Wilson, and asks for admission, they will open the door to the 'bloody hands.' I say that when sentiments like these are uttered by Wendell Phillips, and he is protected by a guard of seventy-five policemen under the Mayor of New York, it is time for the medical students to come home to be allowed, I hope, to study their professions in peace, and if not allowed to pursue their vocations in peace, to quit the vocation of peace for the panoply of war. (Tremendous applause.)

* * * * * * *

"These Northern Abolitionists are the Disunionists, and if their own authorities don't make them behave themselves, we will have the power to do so. What shall be done? In the first place, I would tell the Yankees you can't have those five millions worth of oysters you take yearly out of Chesapeake Bay, any longer. I would tell them that they could have no longer the half a million a year they get by insurances out of Virginia. Let all who desire to insure their lives or property do so on the responsibility of the state, and pay the premium into that treasury. I would not only save the oysters and insurance money, but the coal that is imbedded in the earth. (Applause.) I have been signing patents for the last three months for the county of Ritchie, lands which contain unlimited quantities of the best gas-generating coal in the world, and if you ask who own them, you will find that they are chiefly in the possession of Northern men, or at least will be before twelve months. They buy land at two cents an acre, and one peck of the Ritchie coal will thus purchase a whole acre of land. I would possess ourselves of these sources of wealth. I would then arm the people. I would appoint a committee to examine the statutes of the Northern states that are hostile to our constitutional rights. The statutes are to be found in the library of this state. I would lay my hand upon these statutes ready armed. I would say,—'Repeal these statues.' I would repeat it, repeat it, repeat it; and after making these demands three times, I would say—'Repeal it at your peril.' I would say to the Northern conservative men—'You must fight single-handed in future, and maintain those conservative principles which you profess to respect.' I would say to the North—'You shall quit warring upon us.' I would call above all upon the President of the United States to demand of England that she should not suffer her Canadian possessions to be used as a place of refuge for violators of our laws and disturbers of our peace.

"A VOICE IN THE CROWN—Will you make this demand in 1861 if you are elected President?

"Gov. WISE—All I have got to say in reply to that is, just try me. (Tremendous applause.) If you want to find that out, all you have to do is to put me there. (Applause and laughter.)"

We breathe more freely now that the Union is not to be dissolved. It seems, however, that not even the abject subserviency of Mr. O'Conor and his fellow Union-savers at the Academy of Music will meet the demands of Southern bluster. Wendell Phillips was allowed to speak in the same city in which Mr. O'Conor proclaimed the righteousness and beneficence of slavery! Nothing but a mob headed by Mayor Wood in person to put down Abolitionists, will satisfy the demands of the Virginian aspirant for the Presidency. Now there is but one way of meeting all this bluster, and that is by a quiet firmness on the part of the friends of freedom. Their cause rests in the eternal principles of God's government, and their triumph will be measured by their fidelity to those principles. There should be no flinching and no compromising; while yet there should be no vapid and angry declamation. The Republican candidate for the Presidency should be a man whose opposition to slavery is a matter not of political policy but of conscientious conviction. The Republican platform should rest upon the principle of equal rights for all. In the contest of firmness with bluster there can be no doubt as to the final issue.

THE PARABLES ILLUSTRATED.

A SUPERB gift-book has just been issued by Lippincott & Co. of Philadelphia. It is a folio edition of the Parables of our Lord, printed in German text upon tinted paper of the heaviest quality. The initial letters, and the captions and marginal ornaments, are executed with admirable taste; and these alone, with a typography so rich and fair, would give to this volume a high rank among the illustrated works of the season. But in addition to these attractions of every page, the volume is enriched with several appropriate designs, exquisitely engraved upon wood by Franklin of Philadelphia—an artist who has no superior in the country. Some of these designs are as expressive as they are beautiful. Two of them, however,—the second scene in the parable of the Virgins, and the dividing of the sheep and the goats—suggest the horribly grotesque features of some of the illuminations and carvings of the Middle Ages. Indeed any attempt to picture the final judgment—unless upon the scale of Michael Angelo and Tintoretto—must be of the nature of a caricature. But aside from these defects, or rather misapprehensions of taste, the work of the artist is deserving of high commendation. The binding of the volume is at once chaste and elegant. A work so creditable to American art, and so richly worth its price, will not fail to be appreciated by the public. It is for sale in this city by Derby & Jackson.

AN IRISH ESTIMATE OF RELIGION IN AMERICA.

THE Irish Presbyterian Church is evidently not a unit in principles or measures. A Presbyterian pastor in Belfast descants as follows upon religion in America and the speeches of his brethren of the Deputation:

"We regret to notice the fulsome manner in which persons from this country have attributed the revival in Ireland to the prayers of American Christians. A movement which is regulated and controlled by revivalists should at all times be regarded with much suspicion; but a revival emanating from America, a country which has done more to foster infidelity than any *so-called* Christian land, must of necessity be pretense. When the state of things in the American Board of Home and Foreign Missions is properly understood, and the disgraceful manner in which ministers yield to a vile public opinion is considered, no *Christian movement imported from their shores will find acceptance with intelligent men.* There is perhaps no chapter in the history of modern persecution more painful to read than that to which Dr. Cheever, one of the boldest and best of all its ministers, has been subjected in New York, simply because he ALONE has had the courage to lift his voice openly against that sum of all villainy—American Slavery. The determination to crush all ministers who say a word against their national sin, the determination to suffocate and suppress the plain teachings of Scripture, can be persisted in and carried out at the very time these New York Christians are expecting the religious world to hail their revivals! When the time comes in which they shall heartily and earnestly direct the lessons of God's Word against their own national iniquity, more and better demonstration will be given of their real respect for the Gospel than any which can be obtained by a *technical revival, shipped and invoiced to distant kingdoms.* Until the wretchedly degraded churches of America do the work of God in their own land, they have no spiritual vitality to communicate to others; their revivals are in the religious world, what their flaunted cries of Liberty, intermingled with the groans of the slave, are in the political."

As a specimen of indignant rhetoric we do not see how this could be improved; while in orient and accuracy of information, this single paragraph is equal to a whole volume of Gulliver or Munchausen. It would be refreshing to have this indignant divine occupy either of ten pulpits which we could name in New York and Brooklyn, (without counting that on Union square,) and most "heartily and earnestly direct the lessons of God's Word against our national iniquity," and thus discover that instead of being "persecuted" or "crushed," as a setter forth of strange doctrine, he was only uttering truths which the people are accustomed to hear from the lips of their own pastors, and which, so far from seeking to "suffocate" or "suppress," they have often requested might be repeated and published. As to that fearful "persecution" said to be now raging in this city, we doubt whether the distinguished preacher singled out by Irish eloquence as its victim, would consent to dignify with that name the eruption of some score of dissatisfied church-members, and the diatribes of *The New York Observer!* We think he is made of sterner stuff, and has a higher estimate of the dignity of Christian heroism, than to deem such effervescences worthy of a place in any "history of modern persecution."

Ministers in this country are not so ready to slink before a "vile public opinion" as are those foreign ministers who look to America for financial aid in their home enterprises. Dr. Waddington was an honorable exception. But Rev. Frederic Monod, who quitted France as an uncompromising opponent of American Slavery, returned as its apologist. Mr. Spurgeon is quite zealous to raise funds for a mission anti-slavery church in this city. But Mr. Spurgeon has books to sell in aid of his own chapel in London; and the story is, that the most unscrupulous pro-slavery editor in the city of New York was employed to expurgate from his sermons every vestige of anti-slavery sentiment. We hope to hear that Mr. Spurgeon was not a party to this transaction—but after all, it is too much in keeping with the course of foreign ministers who look to America for money.

A few years ago the Old-School Presbyterian Church refused to correspond with the Presbyterian Church in Ireland, unless that body would cease to remonstrate with it upon the sinfulness of slavery. Yet the Deputation from the Irish Presbyterian Church to America, being in quest of money, have refrained from any public expression of dissatisfaction with slavery, and have accepted gifts freely from a church which has tens of thousands of slaveholders in its communion. A little more light upon American affairs might help the veracity of the Belfast "history of modern persecution," without in the least impairing its rhetoric.

THIRTY-SIXTH CONGRESS.

No advance has been made toward organization in the House of Representatives. The Republican members adhere firmly to their worthy candidate, who regularly comes within four votes; the Administration party and the South Americans scatter and try all sorts of combinations among themselves; and two of the Anti-Lecompton members, it is said, are ready to give Sherman their votes whenever he comes so near that those two votes will elect him; while McKean, Adrain and Horace F. Clark, who were elected by the Republicans of their districts under the reasonable expectation that they would vote for a Republican Speaker, refuse to do so, and remain in a position of immovable obstructiveness. It is said the transportation of the mails is to be stopped soon unless the contractors are paid, which cannot be done until the House is organized and an appropriation bill passed. The object of the Administration party and the American who co-operate with them in refusing to adopt the plurality rule, is to weary the Republicans into an abandonment of their candidate, and thus destroy their union and self-respect, and deprive them of the confidence which the people now repose in their courage and fidelity. Let them beware!

THE PRESIDENT'S MESSAGE.

After people had done wondering what would be in the Message, without waiting for the organization of the House, and in the absence of any special reason why it should be presented at one time rather than another, President Buchanan sent his annual Message to Congress on Tuesday, December 27th. In the Senate it was read by a vote of 28 to 12, in the face of an understanding among Senators that no business would be transacted until after New Year's day. In the House it was laid on the table to await the election of a Speaker.

The President of the United States treats first of the Harper's Ferry invasion as a solemn warning of danger to the Union, and he affirms that "should the silver cord be loosed, or the golden bowl be broken at the fountain, human power could never reunite the scattered and hostile fragments." He congratulates Congress as "upon the final settlement by the Supreme Court of the question of slavery in the territories," by establishing the right of every citizen to carry thither his slave property, and have it protected, with no human power to impair this vested right. If the judiciary should fail to secure this right, it will be time enough to afford protection by express act of Congress.

The President gives an elaborate condemnation of the African slave-trade, and promises to use all lawful means for its suppression, and urges this as a reason why we ought to acquire Cuba. He recites the negotiations with China, the temporary settlement of the difficulty in the Northwest, and the troubles with Mexico,—on this latter question proposing that Congress authorize him to send an armed force into Mexico "for the purpose of obtaining indemnity for the past and security for the future"—the very thing which was once obtained when Mr. Buchanan was Secretary of State under President Polk. He also asks authority to employ the naval force of the United States to protect our vessels in Spanish-American ports, and our citizens in their travel across the isthmuses of Panama, Nicaragua, and Tehuantepec.

The remainder of the Message treats of the failure of the Post-Office appropriation bill—the first event of the kind under our government—and of the public receipts and expenditures, and the working and wants of the several departments of government.

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Notices.

Brooklyn. Plymouth Church, Rev. Henry Ward Beecher, Pastor.

All the Pews in this church will be offered for sale to the highest bidder, for one year, on Tuesday evening, January 3d, commencing at 7½ o'clock.

No postponement on account of the weather. 578

PLYMOUTH SUNDAY-SCHOOL.

The fact that large numbers of the purchasers of tickets to the Merry Christmas entertainment given by Plymouth Sabbath-School, at Plymouth church, Brooklyn, on Monday evening, were prevented from even entering the house by the throng of those who had no tickets, and who could not be restrained from crowding through the doors, has induced the officers of the school to arrange for a repetition of the entertainment.

This entertainment consists of a dozen or more tableaux, illustrative of Scriptural subjects, among which are: The Finding of Moses; Samuel before Eli; David Playing before Saul; The Shepherds on the Lawn; and Paul before Agrippa, and an equal number of instructively moral and amusing tableaux, such as the Match Girl; Seasonable Visitors; Washington's Dream; The Five Senses; and Santa Claus's Visit; interspersed with recitations and singing of a Christmas Carol, and other appropriate music.

Tickets for adults 25 cents; for children 10 cents. To be had only at Matthews's piano store, 296 Fulton st., Brooklyn, until Thursday evening. The proceeds will be added to the Sabbath-School Home Missionary Fund.

Doors open at half-past five o'clock; entertainments to commence at six o'clock.

☞ Tickets purchased for Monday evening will be good on this occasion, and those who hold them will be admitted at any time after five o'clock—half an hour before the doors are opened to the public.

Married.

WENTWORTH—POTTER—In Fuh Chau, China, Oct. 23, 1859, by Rev. H. S. Wentworth, D.D., to Phebe E. Potter, (formerly of Trenton, N. J.,) all of the Methodist Episcopal Mission in Fuh Chau.

Died.

PERRY—At Groveland, Mass., Dec. 16th, Rev. Gardner B. Perry, D.D., aged 76.

He was settled over the church in the East Parish of Bradford, now Groveland, Sept. 28, 1814, and continued his connection to the day of his death, having had three colleagues, the last of whom, Rev. Thomas Doggett, is now sole pastor. He was not a man to be content with things as they are, when there are evils to be corrected. He was a reformer in spirit and in action, but always with moderation. He early threw himself into the Temperance movement, and continued interested in it to his death. He also took a prominent part in the Anti-slavery movements in New England, but not in sympathy with measures objectionably radical.

RANDALL—In Pleasant Valley, Ct., Dec. 10th, Mrs. Celinda Randall, formerly of Colchester, Ct., aged 64.

CHAPIN—At Beloit, Wis., Dec. 12th, Mrs. Martha C., wife of Rev. Dr. Chapin, and daughter of the late Rodolphus Colton, of Lenox, Mass., aged 43 years.

FANNING—LANE—In Brooklyn, on Thursday morning, 22d inst., by Rev. Wm. H. Wilkes of Reading, Mass., David G. Fanning to Elizabeth B. Lane, daughter of Anthony Lane, all of Brooklyn.

ABBOTT—At Andover, Mass., Dec. 15, 1859, Capt. Job Abbott, in the 79th year of his age.

EVANS—At Newton Corner, 18th inst., Ann Marie, wife of Daniel Evans, and daughter of S. A. Bullard of Saxonville, aged 27.

Financial.

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OF NEW YORK,

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From this Time until the 1st of January next,

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Complete White French China Dinner, Dessert, and Tea Services, with a Complete Service of Rich Cut and Engraved Bohemian Glass-ware for 12 Persons, comprising Decanters, Goblets, Champagnes, Wines, Hocks, Celeries, Center-Bowls, Preserve-Dishes, etc., etc.,

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AT REDUCED PRICES.

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PHILBIN & QUIN'S Plumbing Establishment, 321 Fourth street, connects with the above warerooms, where all orders in their department are executed with dispatch, and in the most approved manner.

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THIS SUPERIOR SEWING THREAD, now conceded to be UNEQUALED, for either HAND or MACHINE USE, is sold by respectable dealers throughout the country. Also, all the Nos. from 8 to 150, either solid or assorted in cases of 100 dozen each, constantly for sale by the Manufacturers' Agent,

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HIS ENTIRE STOCK
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TOTALLY REGARDLESS OF COST!
In consequence of
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The subscriber tenders his thanks to the ladies of New York, and the public generally, for the very liberal patronage he has received for the last ten years, and respectfully acquaints them that, having made arrangements to form a new firm, for the purpose of conducting an exclusively wholesale trade,

HIS WELL-KNOWN ESTABLISHMENT,
No. 361 BROADWAY,

will positively close for retail business on or about THE 25TH OF JANUARY, 1860, until which time he will offer to the public the whole of his valuable stock of
NEW AND ELEGANT
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at a reduction of from 30 to 45 per cent. from regular prices.

As the entire stock must positively be sold within the period quoted, it is simply deemed necessary to state that so great an opportunity for purchasing really fine Goods at very low prices has seldom before occurred, as the reduction in price will on every article be real and not imaginary - which fact will be quite apparent on inspection.

No. 361 BROADWAY,
December 19, 1859.
577tf GEORGE BULPIN.

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New styles and patterns, which we offer at the lowest prices. ETTING, MASON & HATFIELD,
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Good Boots and Shoes.

WATKINS, No. 114 FULTON STREET, offers at fair prices a superior assortment of his own manufacture for Gentlemen, Ladies, Boys, Misses, and Children. Special attention paid to ordered work. Drawings taken of the feet, and lasts kept for each customer.

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Elegant Dinner, Tea, and Toilet Sets.
Bronze, Parian, and China Mantel Ornaments in great variety.
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PATENTED APRIL 5, 1859.

WITHOUT SUCTION, WITHOUT PACKING.

This is a *Double-Acting Force Pump,* with but one bore and one piston, worked by a tee-piece having as much leverage and less friction in its working than any other pump heretofore invented. The object of the whole invention was strength, simplicity, economy, durability, and to lessen the power to raise water from great depths, all of which have been attained to a perfection heretofore unknown in force pumps.

The working parts all stand *under the water,* as does the air chamber, beyond the reach of carelessness or malicious interference or frost; there is no loss of water and no loss of labor in *any depth*—a constant flow of water is kept up. The different sizes, five in all, work in diameters of from 14 to 24 inches, and cost $15, $20, $25, $40, and $60 each, and are worked by hand, horse, water, wind, or steam; adapted to cisterns, wells, tanks, machinery, engines, mines, railroads, docks, forcing water under or above ground to great heights and distances; discharges at various points—throws by hose and pipe 30 to 40 feet; is extremely useful and convenient in watering gardens, flowers, vineyards, washing windows, and, in sudden emergencies, for checking fires in their earlier stages, and no pump equals it in economy or success for purposes of *irrigation.* The fixtures for power cost $12, $15, and $18 each, according to size. It has now been in *successful operation* for eight months, in every depth from 8 to 100 feet, and for nearly every conceivable purpose, in 24 states of the Union, commencing at Maine and extending to the Rio Grande, and in New Brunswick and Cuba. The pumps have been sent *everywhere on trial,* and the failures to *give entire satisfaction* have averaged *two to the hundred!* I append a few notices, certificates, and extracts of letters to justify my position:

"The pump needs no priming to obtain water. The arrangement and operation are very simple, and easily understood."—*Life Illustrated, N. Y.*

"This is a new pump which is offered for public favor. Construction is greatly simplified, and appears to be designed for durability and efficiency. Those who have used it speak highly of it."—*N. Y. Observer.*

"The piston discharges at both ends into the air-chamber, causing a regular flow of water at the discharge-pipe at top. If preferred, every part can be galvanized, except the piston, which keeps itself clean, and is proof against rust."—*N. Y. Examiner.*

"This is a new invention, a working model of which has been shown us, which presents several novelties for a double-acting pump, being exceedingly simple in construction, apparently very strong and durable, rendering the labor of working it, on account of the ver small amount of friction in its working parts, very trifling in comparison to other pumps of a similar nature."—*N. Y. Christian Advocate and Journal.*

"As a specimen of the ease and efficiency with which this pump works, we can state that one man, working regularly, forced water from this pump a distance of 540 feet, being 97 feet perpendicular hight, which is good work, as every one who is in the habit of raising water knows."—*Scientific American, N. Y.*

"There are no suction valves nor complicated fittings; neither chains, pulleys, nor guide-rods. It is easily arranged for any motive power, and lifts water to any desirable hight without any waste of force. A woman or boy can work it with ease to raise water 50 feet, and a man can raise it 100 feet all day. The curiosity of it is the absence of all contrivances which waste power by increasing friction—the motion going directly from the handle to the valve by simple leverage."—*The Independent, N. Y.*

"The construction is simple; and it works with an ease that will surprise those acquainted only with the old-fashioned order in this line. One of these pumps now in use in this vicinity enables us to state that full confidence can be placed in the statement contained in the advertisement."—*Presbyterian Banner and Advocate, Pittsburg, Pa.*

"It is calculated to work at any depth desired, and the great ease with which the highest columns of water are raised, is far beyond anything we have ever seen or could have imagined. The pump we personally tested was connected with a pipe 65 feet high, and it required but a very slight exertion with one hand to deliver a stream of water at the rate of eight or ten gallons per minute. A small boy could have done it with ease."—*The American Mining Chronicle, N. Y.*

"We got one of them, which we have put into operation on our farm, and like it so far very much. It brings up a *continuous* stream of water, with little or no labor to the person working it. It must meet with a ready sale, and speedily grow very popular."—*The Southern Planter, Richmond, Va.*

"Having had considerable practical experience in the use of machinery of this character, after testing this with our own hands, we have no hesitation in according to it our unqualified favor. In truth, it surpasses everything for the purpose we have before examined."—*U. S. Journal.*

"One of our newest and most useful inventions of the day is a Double-Acting Force-Pump, owned by Mr. James M. Edney. It is without packing and without suction, is exceedingly simple in its construction, and at the same time possesses all the requirements of a good pump, and can be used either as a well, a cistern, or a ship's pump."—*New York Express.*

"A boy of ten years of age can work it at 50 feet, and a man at 100 feet. We have seen one in operation, and consequently speak from personal knowledge. They are adapted to almost every purpose where a pump is required."—*New York Day Book.*

"Having seen one of your pumps in operation, we consider it the best we have ever seen, for general use; it is simple, and can be operated with less power than any pump we have ever known of the same capacity."—*Galveston News, Texas.*

"At the late State Fair in this city 'The American Pump' took the premium, and met the approbation of all who examined it."—*Raleigh (N. C.) Register.*

"We speak from *personal knowledge*; and say that of all the pumps we ever saw we never saw one at all comparable to this. All can be sold off and be pleased with them. If you want a *good pump,* get one of *these.*"—*St. Louis (Mo.) Ch. Advocate.*

"DOBB'S FERRY, NOV. 7, 1859.

"J. M. EDNEY, Esq.: Having one of your newly invented No. 1 Pumps erected on my employers' grounds, at Ninth, near Dobb's Ferry, in a well of 67 feet, and having given it several trials of nearly an hour each, I find it to raise from 8 to 10 gallons per minute, with ease, and to my satisfaction. (The Pump has been in constant use for seven months, and is now worked by a windmill.) JOHN IRVING,
for F. COTTENET, of Cottenet & Atherton, N. Y."

"NEW YORK, NOV. 7, 1859.

"J. M. EDNEY, Esq.—Having had one of your No. 3 Pumps in successful operation for several months on my premises at Greenwich, Ct., which forces the water up a hill to the distance of 540 feet, and to an elevation of 97 feet, I am enabled to state that it has more than met my expectations, and has not only given satisfaction, but evidence of superior capability, strength, and durability. ROBERT M. BRUCE."

"RICHMOND, VA., NOV. 16, 1859.

"Dear Sir—In regard to your inquiry about the working of the '*American Pump,*' put in for Mr. Williams in March last, our Mr. Williams says, '*It is the best Pump he has ever seen,*' and he recommends it to '*everybody in need.*'

Respectfully yours,
AUGUST & WILLIAMS, Editors *Southern Planter.*"

"CORNWALL, N. Y., June 17, 1859.

"Dear Sir—The pump for the use of my well, of 46 feet, raises a good stream of water and a constant flow—works easily, and gives me *perfect satisfaction.* The one for my cistern under my piazza, forcing water into my tower, 40 feet, answers the purpose so much better than anything I could find—gives me *good satisfaction.*

Respectfully yours,
JAMES MARSH."

"NEW HAVEN, CT., May 16, 1859.

"Dear Sir—We have had your pump put in on *trial*—the *water comes*—find within check for $39 for the same. (Depth 39 feet.)

Respectfully,
F. S. & J. PARKER, (Paper Mills.)"

"INSTITUTION FOR THE DEAF AND DUMB,
WASHINGTON HEIGHTS, NOV. 22, 1859.

"J. M. EDNEY, Esq.—Having had occasion, nearly three months ago, for a pump differing somewhat from those in ordinary use, after inspecting many kinds I met with your circular, and soon decided that your pump was just the thing we required. I ordered a No. 2 Pump, the cylinder and piston of brass, and the remainder of galvanized iron. It was well fitted up, works easily and successfully, and has thus far required no readjustment or attention whatever. Indeed, I regard it as the most durable pump I have seen, and as possessing all the merits you claim for it. E. B. PEET."

"ASTORIA, Nov. 25, 1859.

"Dear Sir—I have had one of your No. 2 Pumps in operation on my premises for seven months, and find it has worked uniformly well, answering the purpose of two families—being on the dividing line, and working by a double crank or lever. I take great pleasure in recommending it.

Respectfully yours, JNO. H. MATTHEWS."

"BRASHER FALLS, Dec. 24, 1859.

"Jos. M. EDNEY, Esq.: Dear Sir—The American Pump I bought of you I have placed in a well 37 feet deep. We have now tried it thoroughly, and it gives *most perfect satisfaction.* The ease of operating it, its exemption from *all* freezing, its instantaneous production of water, really, in my opinion, constitute it *the pump of the age,* and most admirably adapt it to our northern and frosty climate. Respectfully yours, C. T. HUBBARD."

J. H. Nevin of Pittsburg, Pa., (well 67 feet,) says, March 11th: "I am quite well pleased with the Pump; it works very handsomely indeed. Find check within for $40, and send me another Pump *just like mine.*"

Messrs. Rhodes & Deats of San Antonio, Texas, Nov. 5th, say: "We think your Pumps will sell well here, and supersede all other high-priced and highly *priced* Pumps. Please send us six No. 2 Pumps, with 30 feet of pipe and rods each."

D. S. H. Darst of Gonzales, Texas, Oct. 28th, says: "Find drawings within for a Pump for mining purposes, (perpendicular, 130 feet.) Inclosed find draft for $230; pay for the above Pump, and send the remainder to me in No. 1 Pumps with extra pipe."

A Working Model and Pumps always to be seen on application at the office. Complete drawings, prices, and particulars in detail, sent free of postage. Address, JAMES M. EDNEY,
578 No. 147 Chambers street, N. Y.

Littell's Living Age

Will publish, beginning with 1860, "HOPES AND FEARS," or, "Scenes from the Life of a Spinster." By the author of "THE HEIR OF REDCLIFF," "HEARTS-EASE," etc.

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Family Reading.

THE THREE WORDS OF FAITH.

[Translated from the original of Schiller, by our German Correspondent.]

THREE Words there are, of meaning deep,
They fly from tongue to tongue;
Yet still no place they rightly keep,
Save in the heart alone.
The man who would Worth's crown receive,
Must first in these three Words believe.

First Freedom: 'tis man's native right,
Be he in fetters born;
A rabble's cry has not the might
To turn this word to scorn:
Fearful the slave who breaks his chain,
Not fearful they who free remain.

And Virtue: this no hollow name,
For using, it was given:
To raise the stumbling, Virtue came,
To help the soul to heaven.
Reason in vain her vail would raise,
Sucklings and babes perfect her praise.

And God: His holy Will still lives,
While men toss tempest wrecked;
Mandates to Time and Space he gives,
And strength to souls elect:
And what to us is discord strange,
Is peace to Him who knows no change.

And these three Words of meaning deep,
Send them from tongue to tongue:
Yet still no place they rightly keep,
Save in the heart alone:
Ever shall he Worth's crown receive,
Who shall in these three Words believe.

READING THE BIBLE.

MANY are already in the habit of reading the Bible through at least once a year. Many more could do it, if they had a plan for doing it, and with firm resolution would persevere in the undertaking. But it is of the first importance to read it as the Word of God, with deliberation, reflection, and prayer, and not as a task. The following plan, which is an improvement on Rev. Joseph Emerson's, has the advantage over others, and over reading wholly in course, that a portion of the Psalms and New Testament is read daily, together with the other parts of the Old Testament. The table for every week of the year helps to keep the place, in case of interruption in the daily reading. By pasting it on the inside of the Bible cover, it will be easy of reference; and better still would it be, also, to mark each chapter named in the table with a pen and thick ink, and also the corresponding date at the bottom of the page.

To Read the Bible Through in a Year,

BY REV. B. W. ROBINSON.

Read 3 chapters daily, and 5 on the Sabbath; that is, 2 chapters in the Old Testament, and 1 daily,—3 on the Sabbath,—in Psalms, Prov., Eccl., Sol. Song, and the New Testament.

The Old Testament, without these 4 books, contains 2 chapters a day for the year; and the New Testament, with the 4 books, has 1 chapter a day, and 3 for Sabbath days, minus 8 chapters.

Read Ps. 119 as 11 chapters of 2 divisions each, and connect the short Psalms 117 and 131 with the next, and 133 and 134 together, thus adding 8 chapters to complete the year.

Five chapters a week will go through the New Testament in a year.

Jan. 1	Gen. 1.	Ps. 1.		July 2	1 Chr. 27.	Matt. 27.
8	" 15.	" 10.		9	" 2 " 12.	Mk. 8.
15	" 29.	" 19.		16	" 26.	Lk. 1.
22	" 43.	" 28.		23	Ezra 4.	" 10.
29	Ex. 7.	" 37.		30	Neh. 8.	" 19.
Feb. 5	" 21.	" 46.		Aug. 6	Esth. 9.	John 4.
12	" 35.	" 55.		13	Job 13.	" 12.
19	Lev. 9.	" 64.		20	" 27.	Acts 1.
26	" 23.	" 73.		27	" 41.	" 19.
Mar. 5	Num. 10.	" 82.		Sept. 3	Isaiah 13.	" 28.
12	" 24.	" 91.		10	" 27.	" 28.
19	Deut. 2.	" 100.		17	" 41.	Rom. 9.
26	" 16.	" 109.		24	" 55.	1 Cor. 2.
Apl. 2	" 30.	" 119.		Oct. 1	Jer. 3.	" 11.
9	Josh. 10.	" 119v145		8	" 17.	2 " 4.
16	" 24.	" 127.		15	" 31.	" 13.
23	Judg. 14.	" 138.		22	" 45.	Eph. 3.
30	1 Sam. 3.	" 147.		29	Ezek. 3.	Col. 2.
May 7	" 17.	Prov. 6.		Nov. 5	" 16.	2 Thes. 3.
14	" 31.	" 15.		12	" 30.	2 Tim. 2.
21	" 2 " 14.	" 24.		19	" 44.	Heb. 3.
28	1 Kgs. 4.	Eccl. 2.		26	Dan. 10.	" 12.
June 4	" 18.	" 11.		Dec. 3	Hos. 12.	1 Pet. 2.
11	2 " 10.	Sol. S'g 8.		10	Am. 9.	1 John 4.
18	" 24.	Matt. 9.		17	Nah. 2.	Rev. 5.
25	1 Chr. 13.	" 18.		24	Zech. 5.	" 14.

WILL YOU BEGIN NOW AND PERSEVERE?

CHRISTMAS NORTH AND SOUTH.

NEXT to the church, the prettiest object in a bustling village in —— county, in central Ohio, was the new District School-house. Every attraction of white and green paint, smooth lawn, and musical bell, belonged to it, besides its neat pupils and "capital" teacher.

No busier or happier scene could be found than within its walls the day before Christmas, when the scholars were decorating it with Christmas greens, with no end of noise and laughing. An entertainment was to be given that evening, the hosts the scholars, the guest the teacher.

And so, on the eventful "night before Christmas," the school was assembled, with three feet of snow and a bright moon outside, and unheard of fun inside. The crowning pleasure was the presentation. Earnest, faithful Mr. Birch, the pupils' hero, (as a teacher always is,) was to receive a , the united gift of the school, and a variety of book-marks, watch-cases, slippers, pen-wipers, and every ingenious token of girls' regard.

The best part of this affair was the *entire sincerity* felt on both sides. You can have no idea of their pleasure, my young friend, who in your rich city academy have exhausted, year by year, every resource of books, plate, and statuary, in making the *customary* present to your half-dozen teachers. And the fact is, there were some real tears in Mr. Birch's eyes as he rose and thanked the school.

"This kindness of yours, my dear friends," said he, "brings back, by contrast, this day two years ago. I was teaching south of the Ohio river in the state of Kentucky. My school-house was a log-cabin, on the edge of a yellow old field, without plastering or ceiling inside, and warmed by a great open fire-place, the only cheerful object in the room. Some of you know how forlorn a log school-house is, with black walls and dirty floor. However, we had a busy school, though most of it *was* in the spelling-book.

"As Christmas drew near, I had a good many hints from the people I boarded with to 'look out for Christmas,' to 'be prepared,' and 'not to mind if I was turned out.' On inquiring, I found I should be expected to have some apples and nick-nacks to treat the scholars with. If this was the fashion, I was quite willing; but this was not all. The way they had of receiving them was to me most amazing!

"I had left an order in town to have some nuts and apples sent out in the course of the morning, and I rode over as usual on Christmas day, in a pouring rain. On coming near the school-house, I found no one around, no voices shouting out of the ravine. It was five minutes of nine—rain did not keep the boys in—something was going on. So I tied my pony, and with some curiosity walked to the door. It was locked. There was a door at each end of the cabin. I went to the back door, which I knew had no lock,—that was barred. I then rapped with all my might, and demanded admittance. A voice at the door, which I know belonged to a leading boy, answered:

"'Mr. Birch is turned out, and can't come in, except on our terms.'

"For a minute I wanted to be angry, but only a minute; the laughing within, and the merry faces at the window, told me it was only a joke, and I must play my part. So I replied I should come to no terms, and began to try to force the door. A great rush took place to defend it; and as I tried first windows and the doors, great shouting and fun took place. The boys were armed with hickories in case I should get in, to drive me back again. This looked hostile—but then it was only Christmas fun. However, it would not do to give in too soon; so I stormed the fortress upon every side, but it would not yield. The house was low. I could easily climb upon it. What if I should stop up the chimney? I thought that would drive them out with smoke. But this would not do. It was expected I should give in. So after a half hour's tugging, I put my mouth to the key-hole and cried, 'I'll treat for peace; let me know your conditions!'

"The door was then opened just wide enough for two boys to pass out, each bearing a paper flag—the flag of truce. I met them under a pine-tree near-by, and heard the terms on which I should be admitted to my desk. First, I should give a fortnight's vacation.

"Second, I should provide a treat to consist of apples, nuts, sweet cakes, and cider, as much as the school could eat. The school could show that they always received such a Christmas gift from their teacher. To keep up the joke, I sent back word I was willing to give the vacation, but objected to the apples and cakes. I said I was too poor. The messengers came back very shortly, saying this would not do; the school insisted on all the conditions. I then granted the vacation and the apples, but desired to be excused from the rest. The two flags again passed in, and a longer discussion took place. Presently they came back with the answer that they would not insist on the cider, but must have the cakes and nuts. So the terms being concluded, I sent off one of the flags to meet the basket. By this time I was wet through and through, but there was no mercy until the baskets were actually seen coming from the distant woods. Then with a great shout and a general unbarring, the whole school turned out, and two of the biggest boys lifted me on their shoulders and carried me to my desk. The baskets were brought to me, and after a good deal of joy at finding more than they had expected, the scholars professed themselves entirely under my control again. One of the boys said they generally had a little corn-whiskey or cider, but all declared they had not expected that of me. So after an hour's fun, the school was dismissed for a fortnight's squirrel and coon hunting.

"This, then, was the '*barring-out*' of which I had been warned. Undoubtedly it was rare fun for the scholars, but I could not help thinking a little barbarous, and on the whole a painful contrast to this bright scene. 'Let us congratulate each other,' concluded the teacher, 'that our District School is north of Mason & Dixon's line.'"

CHILDREN GIVEN AWAY TO JESUS.

"IT does not seem as if Jesus ever did come down from heaven, to live in this world!" So said a dear little boy to me, one morning, when he first opened his eyes.

How pleasant it did seem to me to hear little Ernest speaking of his Savior, just as the new day was beginning to dawn, and the birds were warbling their sweetest notes of praise. You will think, perhaps, that Ernest was a Christian, and that God was in all his thoughts, so that he could say with the sweet psalmist of Israel, "When I awake I am still with thee." But you are mistaken. Ernest was a warm-hearted, obedient boy. He loved his parents and his friends very dearly, but he had not begun to love Jesus. When he was a babe, his parents had taken him to the house of God, and, in the presence of the congregation, they had given him away to be for ever the Lord's. There they had promised to remember that Ernest was to be the Lord's child, and only lent to his parents to train him for the service of God. Then, in the name of the Father, the Son, and the Holy Ghost, his fair brow was bathed with the waters of baptism. What a beautiful boy! thought the little children, as their dear pastor held the babe in his arms before the altar. But their Christian parents were thinking of the kindness of their heavenly Father. They were encouraged that he would receive the little ones, because he had said, "The promise is unto you, and to your children." And they believed his encouraging words, "Train up a child in the way he should go, and when he is old he will not depart from it." Then the pastor prayed that all these dear ones might be brought into the fold of Jesus, that the Good Shepherd would gather them into his arms, and when the little lambs were tempted to go astray, that he would hide them in the bosom of his love.

Many of the youthful readers of *The Independent* have thus been given away to God. And now, are they living in such a way as to please their Father in heaven? I know one little girl who made a great mistake on this subject. Her father and mother were both Christians, and they had taken her to God's house and had her baptized in her infancy. When she was seven years old, she said to me, "No, I have not become a Christian myself, but I think God will be sure to take me to heaven." If she refused to give her heart to Jesus, do you think Lillie would be saved because she was baptized in her infancy? No, indeed. And I do not think she really believed this in her heart. Like many older persons, Lillie wanted to find some easy way of getting to heaven.

Ernest had a faithful mother. She tried to guide his little feet into the paths of holiness and peace. As one baby sister after another was added to the family, her cares increased, and the little boy was sent to school. But his mother employed every leisure moment in assisting him, that he might learn to read God's precious Word.

When Ernest was six years of age, I went to make his dear mother a visit. The morning after my arrival his little sister came to my room to go down with me to the library, where papa was waiting for the family to assemble for prayers. The Bibles were lying upon the table ready for Ernest to distribute. I was pleased to see the children's nurse with the Bible in her hand, though she could not read as well as Ernest, and not much better than his little sister, who was then but four years of age.

I was deeply interested in this scene. It did seem so sweet to see these Christian parents leading their little ones to Jesus, that he might put his hands upon them and bless them. When we arose from our knees, I turned aside to brush the tears from my eyes. Happy parents, I said in my heart. May it be yours to gather all this little group with you into heaven, and to say, "Here, Lord, are we and the children whom God has given us!"

Ernest had a room and a little bed to himself, and there he loved to meet his dear mother and spend much time alone with her. I could sometimes hear her reading aloud, and sometimes I have seen her leaning over his little bed and talking in a low voice to him after he had retired for the night.

Leaving Ernest and his dear mother, I wish to take you to the home of another friend, where you can hear the conversation that passed between another Christian mother and her little daughter, as soon as she was old enough to understand why she had been baptized in her infancy.*

* Way of Holiness, page 277.

"Yes, my daughter, I have given you and your little sister to the Lord, and now perhaps he will let me keep you a little while to bring you up for *him*. I must not permit you to do anything but what the Lord would have me do. And now I do not mean to have you learn anything but just what I think the Lord would love to have my daughter learn. When I dress you I mean to think whether the Lord would love to have my daughter wear such things, and in *everything* I do for you I must do it in view of bringing you up for God. You must ever remember that you belong to him, and never do anything but what he would love to have you do."

"Little Sarah understands this, I am sure," said Mrs. P——. "The Holy Spirit has impressed the truth upon her young heart that she, in reality, belongs to God."

And then, when the child seemed to be wayward, this kind mother would gently reprove her by saying, "Sarah, I think the Lord would not love to have you do so!" Then the dear child would remember what her parents had done for her, and she would go away and pray that the Good Shepherd would indeed make her one of his own little lambs.

But has this child really become a Christian? Yes, indeed! God has blessed that faithful mother, and accepted the offering that she laid upon the altar. Before Sarah P—— was the age of Ernest, her own little heart was filled to overflowing with the love of Jesus. If there was room I should love to tell you all about it. But I can only say that I saw her a short time since.

Years have passed since her conversion, and she still clings to the Savior as her best, her dearest friend. She can still lift up her heart in gratitude, and say, "Thanks be unto God for his *unspeakable* gift!"

We will tell you more of little Ernest another week. L. L.

A PRAYER.

In sorrow and in sin,
Father, to Thee I fly;
Open Thy arms and take me in;—
Oh heed my suppliant cry!
Through years of sin my heart
Has waged th' unequal war;
But wounded now in every part,
My soul to Thee would soar.
I lay my armor by,
The useless sword and spear,
And crave from Thee a pitying eye,
A love that conquers fear.
Nought of desert my soul
Can claim from Thee as right;
Only long lists of crimes unroll
Before my stricken sight.
The glorious Lord afresh
By me in anguish dies;
I pierce again His suffering flesh,
And mock his plaintive cries.
But yet, with love sublime,
The gentle Savior pours
A healing balm from Gilead's clime
Into my bleeding sores.
He binds with tender hands
The wounds that love has given;
Then with an eye of pity stands
And lures my soul to heaven.
Farewell, oh earthly pride,
And sordid joys, depart:
Open Thy arms, my Father, wide,
And take me to Thy heart.

OAKES.

Brooklyn, December 11, 1859.

NEGLECTED CHILDREN.

WITH such a title, one looks at once for details of intemperance, poverty, and vice, telling hardly upon the poor children, who, innocent themselves, are often the chief sufferers. By no means:—I refer now to neglect of quite a different kind. The children I mean are children of Christian parents, are well fed and clothed and cared for, tenderly nurtured, carefully taught, prayed for. How then neglected? Truly in this way.

Solomon had evidently seen the same parents, though I did not meet him in my visits. "He that spareth the rod *hateth* his son," (the Bible sometimes uses very strong language,) "but he that loveth him chasteneth him betimes."

These children took their own way, and their parents yielded. If opposed, they were violent, outrageous in their small way. "Alas," said the mother of one little boy to me, "I.—— has such dreadful fits of passion, we are afraid he will go into convulsions. He is so nervous we dare not oppose him." Nervous, indeed! I saw him in one of them. It was rather late to control him, but better late than never. I shuddered at his possible future. Again Solomon spoke: "Chasten thy son *while there is hope*." By-and-by it will be too late, and if we have neglected our duty all our prayers and agonies will not avail.

A child *must learn self-control*, and this is what we teach them. We do not control them—we make them control themselves, and no power on earth can make a child yield, but by presenting motives strong enough to make him *choose* to yield. Early, before moral influence has power, we present the fear of pain and suffering. The child would rather yield his will than suffer, and in kindness we bring him to this choice. Later, we can present a different class of motives—the fear of our displeasure, the love of ourselves, the love of right, and a higher motive still when he learns to recognize it, the love of pleasing God.

No one can go right in life who has not learned self-control. It rests with us whether to do our duty and teach the child the lesson at the cost of some effort to ourselves; to leave him to the terrible struggle of self-discipline and the breaking up the habits of years; or both these failing, to see his ruin.

There is much in the habit of yielding to authority. It is said of sailors, that such is their habit of prompt unquestioning obedience, that as soon as they are convinced of the right of God to their service, they yield at once. So also is it with children. Those who most readily render loving obedience to a parent's will, are those who earliest and most heartily obey their Heavenly Father.

Therefore, as Christian parents, with the good of their souls at heart, our first aim should be to secure from every child ready, cheerful, loving obedience. And the golden season is very short, and once gone, is gone for ever. Is it hard to give them pain? Yet is it the highest proof of affection; and the love which transcends all others, the love of God to men, is compared to the love of an indulgent father. No. So the love of the father who chasteneth his children. It must be. We have no choice in the matter; or rather we have the fearful choice between a little present pain and unknown risks, with it may be the most fearful consequences. "Thou art the man." ERNEST.

A PLEASANT anecdote is related of the deceased Robert Stephenson. In a professional talk with Brunel, the latter expressed great dissatisfaction with the treatment received from his contractors. Stephenson answering that Brunel suspected people too much, the latter engineer replied, "I suspect all men to be rogues till I find them to be honest men." "For my part," returned Stephenson, "I take all men to be honest till I find them to be rogues." "Ah! then we never shall agree," quoth Brunel. "Never," said Stephenson.

PRAYER ANSWERED.

ABRAHAM prayed, "Oh that Ishmael might live before thee;" and God said, "As for Ishmael, I have heard thee." Lot prayed and Zoar became a city of refuge for him while Sodom and Gomorrah were consumed. Jacob prayed and his name was changed to Israel. His descendants cried to God in their bondage, and he stretched out the right hand of his power for their deliverance. Moses cried unto the Lord, and the waters gushed from Horeb. Hannah prayed, and then testified, "The Lord hath given me my petition." Samuel besought Jehovah in Israel's behalf, and great thunder discomfited the Philistines. Solomon had a wise and an understanding heart because he had asked this thing. Elijah on Carmel prayed, "Hear me, oh Lord hear me." Soon the multitude exclaimed, "The Lord he is the God; the Lord he is the God." Elisha prayed, and the Shunamite's son breathed again. Hezekiah prayed, and the shadow went backward ten degrees on the dial of Ahaz. Asa cried unto the Lord, and the Ethiopians fled before him and Judah. Jehoshaphat prayed, and Judah and Jerusalem saw the salvation of God. Nehemiah made prayer unto God amid the tauntings of enemies, and saw them silenced under the power of Jehovah. David in trouble called upon the Lord, and deliverance came to him and mercy to his seed for evermore. Jeremiah cries in our hearing unto the Lord, "Thou hast heard my voice." Gabriel came with swift wing to Daniel to assure him that his supplication was not in vain. From the billow and the wave Jonah sent up his cry, and the Lord heard. Zacharias prayed, and an angel from the presence of God came with glad tidings. Bartimeus cried aloud and glorified God for sight bestowed. The dying thief uttered one prayer, and Paradise opened its gates to receive him.—*Christian Press.*

WORSHIP IN SINGING.

A GENTLEMAN, who was traveling in Germany, made the inquiry in an important place in which he happened to be on the Sabbath, in which church he would be likely to hear the best music. The answer was: "We do not have any *music* in *church*." Somewhat surprised, he asked if no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that this was *music*; it was a religious exercise into which music came incidentally, without doubt, but in such a surbordinate place as to be hardly regarded for its own sake. This is the proper idea in congregational singing. *Music* is not the object, but *devotion*. The exercise must not be regarded as musical, but religious. The most rhetorically elegant prayers are not necessarily the best by any means; but, on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns; that manner which most effectually engages the hearts of the congregation is best, though it may lack musical elegance.

WOMEN AND LITERATURE.

THE literature of three centuries ago is not decent to be read; we expurgate it. Within a hundred years woman has become a reader, and for that reason, as much or more than anything else, literature has sprung to a higher level. No need now to expurgate all you read. Woman, too, is now an author; and I undertake to say, that the literature of the next century will be richer than the classic epochs, for that cause. Truth is one, absolute; but opinion is truth, filtered through the moods, the blood, the disposition of the spectator. Man has looked at creation and given us his impression, in Greek literature, and in English, one-sided, half-way, all awry. Woman now takes her stand to give her views of God's works and her own creation; and exactly in proportion as woman, though equal, is eternally different from man, just in that proportion will the next century be doubly rich because we shall have both sides.—*Wendell Phillips.*

HOW ENGLISH DUCHESSES AND COUNTESSES EMPLOY THEIR TIME.

[The following extract from a recent letter of an English traveler, who has had the best opportunities of observation, may surprise some of our fine ladies:]

I can assure you that, having lived all my life about in the different castles and manor-houses of Great Britain, and been accustomed to the industrious habits of duchesses and countesses, I was utterly astonished at the *idleness* of American fine ladies. No English woman of rank, (with the exception of a few parvenues,) from the Queen downwards, would remain for one half hour unemployed, or sit in a rocking chair, unless seriously ill. They almost all (with hardly an exception) copy the letters of business of their husbands, fathers, or brothers; attend minutely to the wants of the poor around them, and even take part in their amusements, and sympathize with their sorrows; visit and superintend the schools; work in their own gardens; see to their household concerns; think about their visitors; look over the weekly accounts, not only of domestic expenses, but often those of the farm and the estate; manage penny clubs in conjunction with the working classes, to help them keep themselves; and with all these occupations, by early hours, they keep up their acquaintance with the literature and politics of the day, and cultivate the accomplishments of music and drawing, and often acquire besides some knowledge of scientific pursuits. The late Marchioness of Lansdowne was so well acquainted with the cottagers in her neighborhood, that she used to visit and look at the corpses of the dead, because she found that her doing so soothed and comforted the bereaved. I have known her to shut herself up with a mad woman in her poor dwelling, who used to lock the door, and could not be induced to admit any one else. Lady Lansdowne's only daughter used one hundred guineas (given her by her father-in-law, Lord Suffolk, to buy a bracelet) to build pig-sties, with his permission, at her husband's little country residence. She educates her own children without assistance, teaching the boys Latin, and the girls all the useful branches of education.

The late Duchess of Bedford, I accidentally discovered when on a visit to Woburn, had for thirty years of her married life risen at 6 o'clock, summer and winter, lit her own fire, made some tea for the Duke and herself, and then, as he wrote his own letters of business, she copied them, and they came down to a large party of guests at 10 o'clock, to dispense breakfast, without saying one word of their matutinary avocations; so that you might have been a visitor of the house without finding out that the Duke and Duchess had transacted the necessary business of the day—before, perhaps, you had risen.

I rather mention those that are gone to their reward, than write of women still amongst us; but you may believe me when I say that I am constantly among those who live such lives of energy and usefulness—but they so employ themselves without ostentation, or an idea that they are doing more than their simple duty.

HOW A TOAD UNDRESSES.

A GENTLEMAN sent to *The New England Farmer* an amusing description of "*How a toad takes off his coat and pants.*" He says he has seen one do it, and a friend has seen another do the same thing in the same way. "About the middle of July I found a toad on a hill of melons, and not wanting him to leave, I hoed around him; he appeared sluggish, and not inclined to move. Presently I observed him pressing his elbows hard against his sides, and rubbing downwards. He appeared so singular, that I watched to see what he was up to. After a few smart rubs, his skin began to burst open, straight along his back. Now, said I, old fellow, you have done it; but he appeared to be unconcerned, and kept on rubbing until he had worked all his skin into folds on his sides and hips; then grasping one hind leg with both his hands, he hauled off one leg of his pants the same as anybody would, then stripped the other hind leg in the same way. He then took this cast-off cuticle forward, between his fore legs, into his mouth, and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he stripped off the skin underneath, until it came to his fore legs, and then grasping one of these with the opposite hand, by considerable pulling stripped off the skin; changing hands, he stripped the other, and by a slight motion of the head, and all the while swallowing, he drew it from the neck and swallowed the whole. The operation seemed an agreeable one, and occupied but a short time."

JOY AND AFFLICTION.—In less than one month after Gen. Pierce had received the announcement that he had been chosen President of the United States in 1852, his only child, a promising boy, was killed at the side of his father and mother, by the upsetting of a railroad car. On the third day succeeding the election of Fernando Wood to the Mayoralty of New York, —the most joyous event, probably, in the whole course of Mr. Wood's life,—his wife was struck by the hand of death, and passed to "that bourne whence no traveler returns." Within less than four weeks of the time for the inauguration of Hon. John Letcher as Governor of Virginia, his second son, an interesting youth of ten years of age, is taken from him, he having died on the 15th inst. of lockjaw.

WHO IS HE?—The boy is now living who will be President in 1900. He is about ten or twelve years of age. His parents are in humble circumstances, but of sterling traits of character; and their son is not one of those dirty, noisy boys, that spend their days and Sabbaths in idleness and rowdyism. On the contrary, he is of a serious cast, is very studious, and in all is well behaved.

Foreign Miscellany.

VICTOR HUGO ON JOHN BROWN.

To the Editor of The London Star:

SIR: When our thoughts dwell upon the United States of America, a majestic form rises before the eye of imagination. It is a Washington!

Look, then, to what is taking place in that country of Washington at this present moment.

In the Southern states of the Union there are slaves, and this circumstance is regarded with indignation, as the most monstrous of inconsistencies, by the pure and logical conscience of the Northern states. A white man, a free man, John Brown, sought to deliver these negro slaves from bondage. Assuredly, if insurrection is ever a sacred duty, it must be so when it is directed against slavery. John Brown endeavored to commence the work of emancipation by the liberation of slaves in Virginia. Pious, austere, animated with the old Puritan spirit, inspired by the spirit of the Gospel, he sounded to these men, these oppressed brothers, the rallying cry of Freedom. The slaves, enervated by servitude, made no response to the appeal. Slavery afflicts the soul with deafness. Brown, though deserted, still fought at the head of a handful of heroic men; he struggled; he was riddled with balls; his two young sons, sacred martyrs, fell dead at his side, and he himself was taken. This is what they call the affair of Harper's Ferry.

John Brown has been tried, with four of his comrades—Stephens, Coppic, Green, and Copeland.

What has been the character of his trial? Let us sum it up in a few words:

John Brown, upon a wretched pallet, with six half-gaping wounds, a gun-shot wound in his arm, another in his loins, and two in his head, scarcely conscious of surrounding sounds, bathing his mattress in blood, and with the ghostly presences of his two dead sons ever beside him; his four fellow-sufferers wounded, dragging themselves along by his side; Stephens bleeding from four saber wounds; justice in a hurry and overleaping all obstacles; an attorney, Hunter, who wishes to proceed hastily, and a judge, Parker, who suffers him to have his way; the hearing cut short, almost every application for delay refused, forged and mutilated documents produced, the witnesses for the defense kidnapped, every obstacle thrown in the way of the prisoner's counsel, two cannon loaded with canister stationed in the Court, orders given to the jailers to shoot the prisoners if they sought to escape, forty minutes of deliberation, and three men sentenced to die. I declare on my honor that all this took place, not in Turkey, but in America.

Such things cannot be done with impunity in the face of the civilized world. The universal conscience of humanity is an ever-watchful eye. Let the judges of Charlestown, and Hunter, and Parker, and the slaveholding jurors, and the whole population of Virginia, ponder on it well; they are watched! They are not alone in the world.

At this moment America attracts the eyes of the whole of Europe.

John Brown, condemned to die, was to have been hanged on the 2d of December—this very day.

But news has just reached us. A respite has been granted to him. It is not until the 16th that he is to die.

The interval is a brief one. Before it has ended will a cry for mercy have had time to make itself effectually heard?

No matter! It is our duty to speak out.

Perhaps a second respite may be granted. America is a noble nation. The impulse of humanity springs quickly into life among a free people. We may yet hope that Brown will be saved.

If it were otherwise, if Brown should die on the scaffold on the 16th of December, what a terrible calamity!

The executioner of Brown, let us avow it openly (for the day of the kings is past, and the day of the people dawns, and to the people we are bound frankly to speak the truth)—the executioner of Brown would be neither the attorney Hunter, nor the judge Parker, nor the governor Wise, nor the state of Virginia; it would be, though we can scarce think or speak of it without a shudder, the whole American Republic.

The more one loves, the more one admires, the more one venerates that Republic, the more heartsick one feels at the contemplation of such a catastrophe. A single state ought not to have the power to dishonor all the rest, and in this case there is an obvious justification for a Federal intervention. Otherwise, by hesitating to interfere when it might prevent a crime, the Union becomes a participator in its guilt. No matter how intense may be the indignation of the generous Northern states, the Southern states force them to share the opprobrium of this murder. All of us, no matter who we may be, who are bound together as compatriots by the common tie of democratic creed, feel ourselves in some measure compromised. If the scaffold should be erected on the 16th of December, the incorruptible voice of history would thenceforward testify that the august Confederation of the New World had added to all its ties of holy brotherhood a bretherhood of blood, and the *fasces* of that splendid Republic would be bound together with the running noose that hung from the gibbet of Brown.

It is a bond that can only kill.

When we reflect on what Brown the liberator, the champion of Christ, has striven to effect, and when we remember that he is about to die, slaughtered by the American Republic, the crime assumes an importance coextensive with that of the nation which would commit it; and when we say to ourselves that this nation is one of the glories of the humanrace; that, like France, like England, like Germany, she is one of the great agents of civilization; that she sometimes even leaves Europe in the rear by the sublime audacity of some of her progressive movements; that she is the queen of an entire world, and that her brow is irradiated with a glorious halo of freedom, we declare our conviction that John Brown will not die, for we recoil horror-struck from the idea of so great a crime committed by so great a people.

Viewed in a political light, the murder of Brown would be an irreparable fault. It would penetrate the Union with a gaping fissure which would lead in the end to its entire disruption. It is possible that the execution of Brown might establish slavery on a firm basis in Virginia, but it is certain that it would shake to its center the entire fabric of American democracy. You preserve your infamy, but you sacrifice your glory.

Viewed in a moral light, it seems to me that a portion of the enlightenment of humanity would be eclipsed, that even the ideas of justice and injustice would be obscured on the day which should witness the assassination of emancipation by liberty.

As for myself, though I am but a mere atom, yet being, as I am, in common with all other men, inspired with the conscience of humanity, I fall on my knees weeping before the great spangled banner of the New World, and with clasped hands, and with profound and filial respect, I implore the illustrious American Republic, sister of the French Republic, to see to the safety of the universal moral law, to save John Brown, to demolish the threatening scaffold of the 16th of December, and not to suffer that, beneath its eyes, and I add, with a shudder, almost by its fault, a crime should be perpetrated surpassing the first fratricide in iniquity.

For—yes, let America know it and ponder on it well—there is something more terrible than Cain slaying Abel: it is Washington slaying Spartacus.

VICTOR HUGO.

Hauteville House, Dec. 2, 1859.

Features of the Revival.—At Glasgow, Rev. Mr. Simpson of Portrush stated some of the general features of the revival. Some of the most abandoned drunkards had been reclaimed; and several of the yearly festivals, instead of being accompanied by the usual rioting and drunkenness, had been celebrated by religious exercises. He stated that the largest distillery in the north of Ireland, which produced 1,200,000 gallons a year, is now to let, and the proprietors say that if it is not let the concern will be broken up. The reduction of crime is very evident. In July last, the magistrate for the Portrush district, who had been for seventeen years on the bench, declared, for the first time during that period, that he had no criminal cases before him. For three successive months, the justices on the bench at Ballymena, with a population of 10,000 or 12,000, had not a single case of crime before them. There is a better observance of the Sabbath; and, in a district where the people were formerly in the habit of spending the Sabbath in gossiping and frolic, they have now reverence for the day of rest, and there is not a house in the district in which the worship of God is not regularly performed. The attendance on divine ordinances is much better than formerly. Mr. Simpson's own church, capable of holding 300 persons, requires to be made twice the size, chiefly for the accommodation of farm servants —a class of people who before never thought of attending the church. As to Bible circulation, at the end of the first week of the awakening at Coleraine, there was but one Bible left at the depository. The demand was so great that the person in charge had to send immediately to Derry for a large number. During three months, there were 2,142 copies sold.

A French Mayor on Juvenile Smoking.—The Mayor of Douai, in a circular to the communal schoolmasters, expresses his determination to put down the precocious habit of smoking, which he learns by the reports of the police prevails to a deplorable extent among the boys of that city. He therefore desires the schoolmasters not only to mark down for punishment all children whom they may see smoking in the streets, but to search the pockets and portfolios of the scholars from time to time, and to take away all cigars, cigarettes, pipes, and tobacco which may be found. He authorizes the most severe punishments, and will sanction any measure which the schoolmasters may devise to check the growing evil.

The Brewer and the Temperance Societies.—Mr. Alderman Beaumont of Bradford received a note one day from Mr. Henry Leah, the great brewer, asking the favor of a call. On arriving at the brewer's residence the great friend of temperance was shown into the drawing-room, where the brewer and his wife were seated. Mr. Leah said, "I understand, Mr. Beaumont, that your Temperance Society is in trouble." "Yes, sir, the mortgage for £500 on our hall is called in, and I fear the building must be sold," was the reply. "The Temperance Society has done a vast amount of good, and ought to be supported," said Mr. Leah, "I do not know what my partners will say to me, but I shall present the Society with the £500." In a few moments this sum was handed to Mr. Beaumont, who received it with feelings that may be better imagined than described. At this moment Mrs. Leah broke the silence she had hitherto maintained by saying, "My husband has pleased me very much by what he has done." When about to depart, the liberal-minded brewer called Mr. Beaumont back to inquire if there were any arrears of interest due. On learning that the amount of £22 10s. was due, Mr. Leah drew a new cheque for £522 10s., which he handed Mr. Beaumont in exchange for the other! Within ten days of this interesting interview, Mr. Leah was stepping out of a railway carriage; his foot caught the step, and was so seriously injured that in two days he died! "What thy hand findeth to do, do it."—*British Workman.*

Progress in India.—The following is from the Calcutta correspondent of *The News of the Churches*:

"The conversion of two Roman Catholic priests I have not mentioned in former letters, as I thought it might be unbecoming to speak of it, but now there is no longer any necessity to observe it. One of them, a Sicilian by birth, and formerly called Father Felix, has come down to Bishop's College. It is satisfactory to find that nothing is alleged against them, and that the Romanists themselves have to acknowledge their unblemished character."

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The above, only a small proportion of the subjects, is given more to convey an idea of the general character of the work than as an index to its voluminous contents, which will embrace everything of interest to intelligent religious minds.
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Editors' Book Table.

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Mr. Goodrich does not profess to be a scientific naturalist, nor does he appear to have followed any one naturalist or school of naturalists in his classification of the Animal Kingdom. His work, therefore, is not adapted to be a text-book in schools. There is yet needed for this purpose a work on Zoology which shall accomplish for pupils in this department of science, what Prof. Gray has so admirably done in Botany, and Prof. Hooker in Physiology. But there are thousands who cannot study Nature scientifically, who yet desire to know something of the traits of the numerous branches of the Animal Kingdom with which they are brought into contact. For these primarily Mr. Goodrich has opened this world-wide menagerie of Animated Nature. By the extent and variety of his information, the facility of his descriptions, and the vivacity of his anecdotes, he proves a very agreeable and instructive guide. His materials and illustrations are drawn from the best sources, and are worked together in a pleasing and intelligible style, with sufficient regard to classification for a popular treatise. These fair and attractive volumes will furnish ample store of instruction and amusement for the family circle, and will incite many a youth to a more thorough investigation of the kingdom of Nature. Messrs. Derby & Jackson have issued the work in a highly creditable style of typography and binding, at prices ranging from $12 to $20. A handsome New Year's Gift.

A GIFT FOR MINISTERS.—One of the most useful presents which can be made to ministers at this season, is a year's subscription to *The Bibliotheca Sacra*, *The New Englander*, Mr. Bidwell's *Eclectic*, or *Littell's Living Age*. The first of these will supply him with a great deal of valuable theological and critical reading; the second will furnish him quarterly with the latest information in the departments of theological and general literature, and with able discussions upon religious and other public questions; the third will give him access to some of the best articles in the foreign quarterlies; the fourth, covering a wider range of periodical literature, and visiting him every week, will keep him *au courant* with affairs and discussions that will furnish many a thought and illustration for his sermons. A recent examination of the back volumes of *The Living Age* has much impressed us with the sterling value of this weekly messenger of universal English thought.

Whoever shall present to his minister either or all of the foregoing periodicals, will find himself repaid in the enriched thought of many a sermon. Ministers cannot live without books, and many are too poor to buy them. Call at your pastor's study and ask to *borrow* the last number of either of these publications. You will thus discover which he has not. Sit down at once and write an order for this or these to be sent to his address at your expense. That is our brief recipe for a Happy New Year.

THE DIVINE HUMAN IN THE SCRIPTURES. By Tayler Lewis, Union College. New York: R. Carter & Brothers.

This little volume by Prof. Lewis is introductory to another on the Figurative Language of the Scriptures; and is designed to give a more expanded statement than a mere introduction could afford to some views which the author judged important. It discusses the question of the Supernatural in the Bible,—in other words, the credibility of miracles. All who know the depth and soundness of Prof. Lewis's learning, the originality of his views, and the vigor of his reasonings, will hail such a work from his pen with great interest and expectation. Nor will the expectation be disappointed. They will find here more valuable information in regard to the existing forms and tendencies of Rationalism, than can be found in the same compass anywhere else; and in conjunction with this, some most earnest, original, and convincing refutations of skeptical views. The book has all the characteristics of its author's mind. His familiarity with the early philosophies, and particularly with Platonism, comes frequently to view; and his sharp collisions with some of our modern tendencies, scientific and philosophical, are such as might be expected from one of his known character.

The book abounds in striking views, and contains much food for thought. It will no doubt provoke some criticism. His argument for the supernatural rests essentially on the moral grandeur and power of the Bible. He shows that the inspired volume has been, and is, the very life of the world, in all its highest developments. That such a book could not have been the result of sheer imposture, has been ably and often argued before, as it is again argued by our author. But the other theory of Rationalism—the latest phase of Infidelity—which maintains that it is a collection of legends coming down by tradition, and exaggerated by honest credulity into narratives of the supernatural, has never been thoroughly examined. Prof. Lewis takes up this view, and compares it with the exact, simple, and probable narratives of the whole Bible; and shows in a most convincing manner the impossibility of such an origin. His statement of the skeptical views which he opposes is exceedingly lucid and interesting, and presents the hypothesis with a force which no one of its advocates has ever been able to give it. His refutations of the theory are ample, and possess an instructiveness and beauty which are very rare. The work abounds in passages of the most impressive character, which appeal to the moral sense of mankind with a power seldom equaled; while the beauty with which he sometimes addresses the imagination and the emotions, lends a very great charm to his reasonings.

The view of inspiration here presented requires, and will doubtless receive, a very careful examination. It is not to be pronounced upon hastily. Without indorsing everything which so suggestive an author may throw out, we feel that the work contains much which is instructive and admirable. Our ministerial friends will find it suggestive and profitable in a very high degree. M.

STIER'S WORDS OF JESUS.—Smith, English & Co. of Philadelphia have published four volumes (in two) of that valuable work, "The Words of the Lord Jesus," by Rudolf Stier, a learned German pastor. The work was "translated from the second revised and enlarged German edition," for publication in "Clark's [Edinburgh] Foreign Theological Library," and in that form, as well as in the original, has become somewhat known to theological scholars in this country. Four volumes more have already been published in the Edinburgh series, and are soon to reappear in this American edition—eight volumes in four. An additional volume, entirely new, ("The Words of the Risen Jesus,") will be published next month; and the intervening volumes (from the fifth to the eighth) will follow. Almost every theological work that has come to us heretofore from Germany, has been the work of some university professor. The author of this work seems to value himself upon the fact that he is not a professor at all, but a preacher and a pastor. Indeed, he speaks of the university and professorial style of learned exposition with what might be called a refreshing contempt. He says in his preface, "Nothing seems to us more unnatural than a certain *dead, dry* handling of the Word of life—never speaking from the heart to the heart—which is called the 'purely scientific.'" "The Bible has never failed, since it was given, to speak *for itself*, without the assistance of the learned; and it produces in its believers a believing apprehension of itself, without which it would long ago have gone the way of all waste paper. In its *application to preaching use* in the church, it has ever preserved its living power, and ever will:—there is the Exegesis of the Spirit *at home*. If the mere professor . . . cannot use his wisdom in preaching, nor minister therewith to those who do preach, then is that very fact the most decisive testimony against such wisdom. For the Bible is not—once and for all—a mere old document for the learned, but a text for the preacher to the church and the world, ever and inexhaustibly new."

The plan of this voluminous work is simply to expound in order all the recorded utterances of Christ. It is an attempt to find Christianity as it is given in the personal testimonies and teaching of the Savior himself. From first to last, in all these volumes, the attention is fixed on the Great Teacher; and continually our author brings to his work of expounding the gracious words which proceeded from the lips of Jesus, a truly German erudition, in happy combination with a believing and devotional spirit.

Map of New York City and its Neighborhood.—J. H. Higginson, 77 Chambers street, is issuing a new Map of New York and Vicinity, the most finished and complete that has been published. The map has been prepared with great care, the publisher giving his personal attention to insure accuracy. Railroads, Post-roads, Cross-roads, Lanes, etc., are all marked down; also every stream entitled to consideration. Names of the principal property owners are given, as far as possible. It is engraved on copper, with a rare beauty and distinctness.

Lectures on South Africa.—Mr. A. T. Caldecott, the son of a missionary in South Africa, and himself born at Capetown, purposes to deliver a course of lectures at Hope Chapel, descriptive of things in Africa, illustrated by a panorama of African scenery and incidents. He will give some account of missionary labors among the Kaffirs and Zooloos, with much and varied information as to the native tribes. Mr. C. having been a fellow-traveler of Dr. Livingstone in Africa, he will describe the discoveries of that celebrated explorer and missionary. Tickets 25 cents; reserved seats, 50 cents.

Commercial and Financial.

Railroad Securities.

The financial public both at home and abroad are getting heartily sick of our American railroad securities. The bonds and stocks of railroads absolutely inspire disgust. Railroads have been over-built; but what is worse, have been over-managed. The simple cost of construction bears too small a proportion to the cost of management—the cost of raising money in commissions and douceurs—and the cost of over-menagement. No railroad company that has attempted to run steamboats in conjunction with their line of road, has ever succeeded. Old Erie lost greatly by an attempt of this kind; the Norwich and Worcester the same; and so did the Michigan Southern and Northern Indiana Railroad Company; and we fear that the Panama Railroad Company have done a very foolish thing in taking stock, as they have done, in a steamboat company. We have to add to the catalogue of railroad troubles, that of the Pittsburg, Fort Wayne, and Chicago Railroad Company. The United States Court of Cleveland, O., has appointed a receiver of this road, on the application of the holders of the bonds issued by the Ohio and Pennsylvania Railroad Company. J. K. Edgerton of Fort Wayne—the Vice-President—has been appointed receiver. The Company, however, is moving to supersede this, and has already obtained from the District Court the appointment of a sequestrator—in the person of T. Haskins Dupuy, acting President of the road. The Erie Railroad Company is accumulating troubles from the adverse and contending interests of the different classes of bond-holders; and much money will be expended in litigation before any result can be obtained. The Receiver, however, has announced that he is ready to pay the interest due and overdue on the bonds of the first mortgaged bonds. The holders of the unsecured bonds, that is, those which have not the advantage of a mortgage on the road, are about to dispute the alleged prior right of the holders of bonds under the last mortgage. The Receiver cannot act except under the direction of the courts of law, which will have to decide on the question whether the so-called unsecured bond-holders have not a prior right to the holders of bonds of the last mortgage, the validity or legality of which is disputed.

In consequence of the mass of railroad troubles and difficulties, the demand for railroad securities of any kind is limited to a very small class of capitalists, and is below the supply offered at current quotations. The railroad interest is still an important interest, however depreciated are its securities. The roads are being worked to the advantage of the public in general and of traders in particular, while a large amount of capital invested in their construction will never be got back again by the investors themselves as such. Receivers have also been appointed to the Chicago, Alton, and St. Louis Railroad Companies.

Our Foreign Trade.

The Washington Constitution, in making up lately a statement of the reports of the fiscal year ending Nov. 30, 1859, makes an egregiously fallacious statement in an endeavor to show that the greatest bulk of our exports are from the slave states.

The specie and American produce exported amounted to	$335,894,385
Of which the specie amounted to	57,502,305
	$278,392,080
Of this it classifies as products of free states	5,281,091
Products of free and slave states	84,417,493
Products of slave states	188,693,496
Total	$278,392,080

These figures, we need hardly say, are made up out of a fanciful desire to make out the slave states as the great producers of the country—a rather ridiculous statement. We copy it as follows:

Free states exclusively—	
Fisheries—embracing spermaceti and whale oils, dried and salt fish	$4,492,974
Coal	653,536
Ice	164,581
Total	$5,281,091
Free and slave states—	
Products of the forest—embracing staves and headings, shingles, boards, plank, and scantling, hewn timber, other timber, oak bark and other dye, all manufactures of wood, ashes, ginseng, skins, and furs	12,009,967
Product of agriculture—	
Of animals—beef, tallow, hides, horned cattle, butter, cheese, pork, hams and bacon, lard, wool, hogs, horses, mules, and sheep	15,549,817
Vegetable food—	
Wheat, flour, Indian corn, Indian meal, rye meal, rye, oats, and other small grain, and pulse, biscuit, or ship bread, potatoes, apples, and onions	22,437,578
Manufactures—	
Refined sugar, wax, chocolate, spirits from grain, do. molasses, do. other materials, vinegar, beer, ale, porter, and cider, in casks and bottles, linseed oil, household furniture, carriages and parts, railroad cars and parts, hats of fur and silk, do. palm leaf, saddlery, trunks, and valises, adamantine and other candles, soap, snuff, tobacco manufactured, gunpowder, leather, boots and shoes, cables and cordage, salt, lead, iron, pig, bar, nails, castings, and all manufactures of copper, brass, and manufactures of drugs and medicines, cotton piece goods, printed or colored, white other than duck, duck, and all manufactures of hemp, thread, bags, cloth, and other manufactures of, wearing apparel, earthen and stone ware, combs and buttons, brooms and brushes of all kinds, billiard-tables and apparatus, umbrellas, parasols, and sun-shades, morocco and other leather not sold by the pound, fire-engines, printing-presses and type, musical instruments, books and maps, paper and stationery, paints and varnish, jewelry, other manufactures of gold and silver, glass, tin, pewter, and lead, marble and stone, bricks, lime, and cement, India-rubber shoes and manufactures, lard oils, oil-cake, artificial flowers	36,197,274
Articles not enumerated, manufactured	2,274,632
Raw produce	1,855,209
Total, free and slave states	$84,417,403
Slave states, exclusively—Cotton	161,434,923
Tobacco	21,074,039
Rosin and Turpentine	3,554,416
Rice	2,207,148
Tar and Pitch	141,056
Brown Sugar	196,935
Molasses	75,699
Hemp	9,279
Total, slave states	$188,603,496

The $84,417,403 set down as products of the slave and free states combined is meant to convey a practical falsehood, as eighty of the eighty-four will, on a reference to the articles enumerated, be recognized at once as free-state products. Then, again, $57,502,305, the product of the California mines, is purposely left out of the calculation. The slave states depend only on one product, with no manufacturing industry; the free states have many products, with an immense manufacturing industry. The exports of our cereals in the fiscal year of 1858–9 were light, and much below the average of other years.

Items.

. . . Messrs. Neill Brothers, in their trade circular, state it as their opinion, that the present cotton crop will amount to at least 4,300,000 bales. Enough for all the mills in Yankeedom and Christendom.

. . . Col. Fremont's famous Mariposa grant is set down in the tax list as containing 47,370 acres, valued at $200,000; improvements, $8,000; personal property, $2,800. The total annual taxation on these valuations amounts to $4,457 30. It is reasonable to say that the Colonel's receipts for gold will, in the ensuing year, be more than equal to the entire assessed value of the ranche as above. So much for *pluck*.

. . . The Governor of Kentucky, in his late message, says that the banks in that state "are the instruments of oppression, instead of the handmaids of industry," and backs up that statement with the following evidence:

1st. That the banks are well managed by efficient and highly capable officers.

2d. That they maintained their solvency amidst an almost universal suspension.

3d. That they furnish exchange at one-third the rate charged by their neighbors.

4th. That they have succeeded in maintaining the credit of the state chiefly by their solvency and judicious management.

Now is it right, with the same breath, to brand such corporations as "*instruments of oppression instead of handmaids of industry?*" That Governor is certainly a fanny fellow. Perhaps he didn't *read* his message. Who knows?

Foreign Items.

. . . The ship Swiftsure has reached London, with about $1,400,000 in gold from Australia.

. . . The total production of gold in California and Australia up to this date has been about $300,000,000.

. . . The debt of Piedmont in 1848 was only $20,000,000. It now amounts to $240,000,000! So much for war.

. . . In Australia, when a bank suspends, it is said that they take the president of the defunct corporation to the nearest tree and make him "suspend" also.

. . . By a late arrival we hear that nearly half a million of dollars has been recovered from the wreck of the Royal Charter, and there are still *diving* for more. The whole treasure consists of twenty boxes of gold, three bags of sovereigns, and seventy-five bars of gold.

. . . The four merchants in Liverpool who wrote the Emperor Napoleon in regard to his intentions about "dissolving the union" between France and England, have been threatened with a prosecution—what for? Hasn't an English merchant a perfect right to correspond with *anybody* in the world from Her Majesty the Queen down to President Buchanan. Tell us where there's *freedom*.

Money Market.

As is usual at this period of Christmas, money is more in demand, and will be so until after the payment of dividends and interest next week and each next month, when some 8 or 10 million dollars will be redistributed, and have again to be invested, after performing a round of circulation in settlement of accounts then payable. The Bank Statement of last week shows a lavish use of their power of giving credits in the shape of discounts by the banks. They have enlarged their line of loans over a million of dollars, with a loss of $713,000 in specie, yet show no increase in deposits. As one million added to the loans is one million added to the deposits on the bank books, there must have been that amount withdrawn from bank; and as there has been no heavy shipment of specie, the amount so withdrawn must have gone to the interior. California has since sent us $1,400,000 of gold, which occasions a small increase in specie in the next bank showing, as a part of it has been absorbed in deposits on account of the new Treasury loan of $3,000,000, awarded on Tuesday. Call loans have been made only at 7 ₱ cent. in bank, and 6 to 7 outside. Discounts have been wanted by parties who have not shown recently any want of money, and some first-class paper has appeared in the market, which has readily been taken up at bank rates, the banks getting the greatest portion.

There has been a large supply of Southern bills in market, the result of heavy cotton shipments, which has reduced the shipment of gold. Good Southern bills, with New York indorsement, sold at 109¾ to 109⅞; while the New York exchange-houses draw at 109¾. Those asking a higher rate are out of the market. Southern francs sell at 5.20 to 5.18¾, and New York bankers' do. 5.17½ to 5.16¾—all usual usance of 60 days. Sight bills, however, have been in good demand at 5.12½ to 5.12½; the former for Belmont's bills.

The importations are very large, and occasion a great conservative feeling among the leading capitalists.

The following are the Custom-House tables of the trade of the port for the week, and since Jan. 1st, as compared with the figures for the same period of the last two years:

Imports.	1857.	1858.	1859.
For the Week—			
Dry goods	$314,518	$261,632	$240,408
General merchandise	1,469,127	1,940,377	2,144,400
Total for the week	$1,783,645	$2,202,009	$1,634,808
Before reported	211,140,597	142,648,867	230,355,669
Since Jan. 1st	$212,924,242	$144,970,876	$234,990,474

Exports Exclusive of Specie.	1857.	1858.	1859.
For the week	$1,033,345	$1,140,713	$2,112,863
Previously reported	68,690,892	57,437,221	63,562,913
Since Jan	$69,729,738	$58,577,934	$65,675,776

Exports of Specie.	
Schooner Hannibal—Jacmel, U. S. gold coin	$500
Steam-ship Moses Taylor—Havana, U. S. gold coin	500
Steam-ship Persia—Liverpool, California gold bars	150,300
" " " English silver	1,212
Total	$152,512
Since Jan 1	$69,218,647
To same date 1858	56,082,018
To same date 1857	44,398,296

Stocks.

Southern state stocks are very tame, and are much below the prices they commanded last Christmas. These stocks have not appreciated as they usually do on the approach of the period for the payment of dividends. Railroad stocks are dull and heavy. The short contracts in New York Central stock are large, and help to keep up its price—which, however, has a downward tendency. Bank stocks are firm.

BANK STATEMENT COMPARED WITH LAST YEAR.

	Dec. 25, 1858.	Dec. 24, 1859.	Dec. 17, 1859.
Capital	$67,734,000	$69,433,000	$69,433,000
Specie	26,378,272	19,645,967	20,420,839
Circulation	7,704,348	8,309,023	8,393,026
Exchanged	20,245,552	21,710,088	21,710,094
Deposits	88,679,076	77,294,732	77,386,475
In Sub-Treasury	6,008,398	6,122,218	6,015,552

Dry Goods.

The following is a comparative statement of the imports of foreign dry goods at the port of New York for the week, and since Jan. 1st:

	1857.	1858.	1859.
For the week—			
Entered at the port	$314,518	$361,632	$2,490,408
Thrown on market	287,866	461,621	2,364,328
Since Jan 1st—			
Entered at the port	$90,244,733	$57,732,928	$110,215,400
Thrown on market	81,304,174	65,777,699	108,742,145

The following is the summary for the week:

	Consumption direct. Pkgs.	Value.	Warehoused. Pkgs.	Value.	Withdrawn. Pkgs.	Value.
Mf. of Wool	1,275	$672,256	137	$39,729	771	$33,940
Mf. of Cotton	1,557	466,811	301	39,549	67	13,008
Mf. of Silk	1,609	952,765	75	68,779	30	22,860
Mf. of Flax	279	55,749	29	2,459	59	11,484
Miscellaneous	402	118,323	6,998	53,017	624	16,147
Total	5,103	$2,266,884	7,510	$223,524	851	$97,439
		223,524				2,266,884
Total entered		$2,490,408	Total marketed			$2,364,323

There is a good deal of activity among the importers in the receiving and opening of goods for the early spring trade. The importations are very large, and when the fancy silk goods begin to arrive, will be excessive as respects the total, whatever may be the case of "desirable" kinds. The term desirable embraces those kinds of fancy styles which take when the season arrives, but with respect to which all is speculation beforehand. The practice is, however, to follow French fashions, and those which are the *ton* in Paris one season, become the *ton* in New York in the season following. French fashions and French novels seem to be the most attractive to our most *dressy* and light-reading circles. The importations of silks daily arriving are astonishingly large, and are closely followed in amount by those of woolens, and next by those of cotton goods. All the cotton and gold we raise will be in requisition next year to pay our imports. The cotton crop will be 4,300,000 bales at least, of which 3,500,000 will, at the lowest computation, be wanted for export, bringing $180,000,000 for the raw article, and four millions or more for freights. The large supply of goods will not hasten business, as buyers will be shy about buying till the assortment is complete. As regards sales, the demand is limited to woolens for spring clothing, and mostly for distant markets. Fancy cassimeres are yet very incomplete in assortment. In domestic goods there is less doing. The holiday week is always a bad one for business. The clothiers, however, are making some purchases. The jobbers are at last dull. The sales of winter goods are now over. Woolen goods are held firmly in price, as the price of wool has a strong upward tendency; but the price of cotton being rather heavy, checks all disposition to extreme firmness in cotton fabrics. The assortment of spring prints is rather poor at present, yet some kinds suitable for the early Southern trade are already in the hands of jobbers. Domestic fancies in cassimeres are coming forward freely, and meet with an early inquiry, mostly for the California market. Printed satinets also are selling, with an upward tendency in prices. Deimines are inactive.

NEW YORK CATTLE MARKET.

Reported for The Independent.

WEDNESDAY, Dec. 28, 1859.

TOTAL RECEIPTS OF ALL KINDS.

	Cattle.	Cows.	Veals.	Sheep.	Swine.
Allerton's	2,988	20	270	1,145	....
Browning's	113	38	44	2,016	....
O'Brian's	27	33	49	635	....
Chamberlain's	29	27	36	3,658	....
Total	3,157	118	401	7,672	18,400
Total last week	3,671	141	509	13,981	25,068
Increase	....	....	....	....	....
Decrease	714	23	108	6,309	7,568

AT BERGEN, N. J.

At Bergen, N. J., 797 head Beef Cattle were sold to New York butchers.

PRICES OF BEEF AT FORTY-FOURTH STREET.

	To-day.	Last week.
Best quality	9½ to 11	9¾ to 11
Medium quality	8 to 9	8 to 9
Inferior	5 to 7¾	5¾ to 7¾
General selling prices	6¾ to 10	6½ to 10
Average of all sales about	8 to	8 to
Number on sale to-day at Allerton's of Beef Cattle		2,988
Number last Wednesday	" "	3,684
Sold to butchers at Bergen, New Jersey		797

GENERAL REMARKS.

At Allerton's, 2,988 Beeves were on sale, against 3,684 head last week. The business to-day has been confined to the urgent wants of butchers, and prices are not near as good as on yesterday. As compared with last week, on corresponding qualities, they are the same. Good quality has been scarce, and is higher. There have not been any premium grades in market. We quote Common to Prime at 6 to 10½c.; average of all the sales 8c. The supply has fallen short 714 head, yet there is an abundance. Consumers are now, during the holiday season, indulging in Poultry, which is plenty and cheap. Cows are nominal at $25 to $60. Veals are selling at 5 to 7c., as to quality. A calf 4½ months old, sold for $47 50; weight 650 lbs.; about 7½c. Sheep and Lambs have advanced 2 to 3c. per head, with a large decrease of stocks. Common are dull and flat, while Prime are wanted. We quote at $2 50 to $13, as to quality. Swine are in good supply, and command 5½ to 5¾c. gross, for corn-fed. At Western Yards, 10,062 head were received; at Hudson River Yards, 8,338 head; total 18,400. Dressed Hogs have also arrived freely, and sell at 6¾ to 7¾c. for Western. City command 7 to 7¾c.

REVIEW OF THE MARKET.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—Pots and Pearls have met with a fair inquiry, and the price of the latter is slightly improved. We quote Pots at $5 12½, and Pearls at $5 37½.

COFFEE.—Rio has met with a fair inquiry at former rates. Sales of 5,000 bags at 10¾ to 12¼c., including the Yankee Blade's cargo of 3,812 bags Rio, at 11¾c. ex ship. The stock of all kinds on hand is 61,252 bags and mats. For St. Domingo, Java, and Laguayra a moderate demand has prevailed; sales of 600 bags St. Domingo for export to Antwerp at 11¼c., 600 Maracaibo at 12c., 200 Laguayra at 12¼ to 12¾c., 100 mats Java at 14¾c., a few Jamaica at 12c., and 300 bags Savanilla on private terms.

COTTON.—The business has been, to a fair extent, at full rates, including a large proportion in transitu, at 11c. for Middling Gulf, with 9-16d. freight. The sales reach 14,500 bales. We quote:

NEW YORK CLASSIFICATION.

	Uplands.	Florida.	Mobile.	N. O. & Tex.
Ordinary	8¾	8¾	8¾	8¼
Middling	11	11	11¼	11¼
Middling Fair	11¾	11¾	12	12¼
Fair	12	12	12½	13

The following is a statement of the movement in cotton since the 1st September last, as compared with the previous four years:

	1859.	1858.	1857.	1856.	1855.
Rec. at Pts	1,944,000	1,633,000	949,000	1,338,000	1,393,000
Ex. to G. B.	734,000	478,000	301,000	287,000	447,000
" France	176,000	228,000	102,000	127,000	168,000
" other F. P.	84,000	113,000	77,000	87,000	119,000
Total exports	994,000	819,000	480,000	495,000	734,000
Stk on hand	864,000	760,000	477,000	850,000	584,000

Of which during the past week, included in the above:

Rec. at Pts	185,000	40,000	17,000	134,000	137,000
Ex. to G. B.	72,000	43,000	18,000	45,000	31,000
" France	11,000	19,000	22,000	11,000	12,000
" other F. P.	8,000	28,000	17,000	22,000	11,000
Total Exports	92,000	90,000	57,000	78,000	55,000

FISH.—The market is quiet, but the stock of most descriptions is light, and prices generally are firm. In Dry Cod sales of 2,000 quintals Grand Bank have been made at $4 to $4 12½; in Mackerel, 600 bbls. No. 1 Mass. at $15 50 to $16; and in Herring, 200 bbls. Labrador on private terms.

FRUITS.—Raisins and Currants have been in lively demand, at improved rates. Sales of 6,500 bbls. and 500 cases Currants, and 15,000 boxes Raisins, at our quotations. Western Apples have sold at $2 per bbl.; Newtown Pippins at $5 to $6. State Dried Apples command 7 to 7c.

FLOUR AND MEAL.—There has been considerable irregularity in our market for Western and State Flour the past week. The business has been limited, but with light arrivals. We have had a strong speculative feeling of late, and many purchases have been made for investment, chiefly for Western account. This has given holders a decided advantage, and prices have advanced 15 to 20c. ₱ bbl. The unfavorable news from Europe and the advance claimed have served to check the shipping inquiry, and the trade have purchased only to supply their immediate wants. A better demand may be noted for the New England states and the British provinces. This demand has been mainly confined to choice Extra State; hence this has improved. Low grades of other kinds have moved in sympathy with it. The high grades have sold slowly and at variable rates. The consumption this season has been largely confined to the low grades, these being unusually good this season. Much of our stock is held by outside dealers, who have purchased it for investment, but we fear the movement is premature, as we are accumulating stock, and now hold a much larger supply than at any time for many years. But the quality of it is good, and the prospects more favorable for a foreign demand than last year. But we fear too much importance is attached to this than the circumstances appear to warrant. At all events, it is not likely to occur at once. But, like most Western speculations, they are generally not well-timed. At the close the market is quite strong, with limited arrivals. Canadian flour has improved and is in limited supply, with a good demand and upward tendency at the close. Southern flour has fluctuated considerably. The demand has been fair for the present, and the market closes firm for good brands and heavy for mixed. Rye flour has been in fair request, and is firm. Corn Meal is rather lower, but closes with a good demand. Buckwheat flour is in request at $2 25 to $2 37½ ₱ 150 lbs.

GRAIN.—Very little of interest has transpired in our Wheat market the past week. Millers have purchased sparingly. The current prices which prevail are relatively higher than Flour, and the latter has been in moderate consumptive demand, especially the high grades, and shippers have been unable to execute their orders—those being limited below our present quotations, and in some instances they have been reduced. Speculative holders have evinced great firmness, and have continued to purchase to a limited extent. The arrivals have been light, almost entirely from Southern ports; but these have been about equal to our sales—leaving us with a large stock. Barley has improved, with a fair demand and light receipts. Barley Malt has been more saleable, and is steady. Corn has declined rapidly, and New is very abundant. Old is dull and nominal. Rye has been in limited demand, and is steady at 80 to 90c. Oats have fluctuated, with a fair demand, and close firmer, with some speculative inquiry at the close. White Beans are active and firm. Canadian Peas have been in fair demand at 82 to 92c.

HOPS.—A moderate demand prevails for local consumption at unchanged figures. The sales are 200 bales at 12 to 16c. for fresh sorts 59's. The larger portion of the stock is of very poor quality, not fresh sorts, and some will not command 6c. There are more in this market whose value is less than 12c. than above that price. Old are dull and neglected.

MOLASSES.—New Orleans is scarce, and 1 to 2c. per gal. higher. Sales of 950 bbls. at 52 to 55c.; the latter for Choice. Foreign is steady. Sales of 700 hhds. Cuba and English Island at 25 to 27½c. for the former, and 34c. for the latter, closing quietly.

NAVAL STORES.—Spirits Turpentine has been sparingly dealt in at 44 to 45c., cash, and 13 days. Crude is dull and heavy. Common Rosin is in limited request, but the meager supply offering and the advanced prices asked restrict transactions materially. The low and medium fine grades continue dull and heavy. Tar has declined without stimulating the demand materially.

OILS.—The market for all kinds is devoid of activity, but prices generally are maintained, as may be seen by our quotations.

PROVISIONS.—The Pork market the past week has been quite irregular since our last. The business has been good, and the demand quite general; and we are happy to say there has been an absence of all speculative transactions for forward delivery. The result of last year's business, we doubt not, will exercise a salutary influence; and we hope to have a healthy trade throughout the season, meeting the foreign demand promptly, and not hoard up stock to rust and sour, and at the same time greatly diminish its consumption. In Prime Mess nothing has been done of moment, owing to high prices asked. This is unfortunate. It would be far better to meet this demand. New is rather more plenty, and is dull at the close. Beef is abundant, and is quite dull and heavy, especially Common. Extra is firmly held, with a fair demand for the city trade. Prime Mess has declined, and closes dull and heavy. Beef Hams have advanced, with a better demand. Bacon has been in limited demand, 8¾ to 9¼c. Cut Meats are steady, and the supply is larger. Lard has declined, and is more plenty, with a limited export demand; the latest news from Europe proving less favorable, and prices close lower and unsettled. Dressed Hogs have fluctuated somewhat, and are in good demand at the close at 7 to 7¾c. for the latter rate for heavy, 200lb. each and upward. Butter is held firmly, and is in good demand for the home and Eastern trade. Cheese is firmly held, but is not very active.

RICE.—The demand has been fair at $3 50 to $4 25 per 100 lbs. Sales of 1,150 tcs. within the range, mainly from $3 87½ to $4 12½ cash.

SUGARS.—Holders continue to receive full quotations, with a moderate demand from the trade and refiners. The auction sales of New Orleans show a sustained market. The advent of holiday week has at the close somewhat checked business. The United States Steam-Refined are selling at 9¾ to 10c. for Crushed, Ground, and Granulated; 9 to 9¾c. for White Coffee grades, and 8¾ to 8¾c. for Yellow do. The sales include 1,500 hhds. Cuba, Porto Rico, and English Islands, and 481 hhds. New Orleans, by auction, at our quotations; also, 1,850 boxes Havana at 6¾ to 9¾c. for Brown and White.

TEAS.—The auction sale on Wednesday was spiritless; the quality being inferior and undesirable. At private sale very little has been done, the quotations of grades suited to the wants of consumers are unchanged.

WOOL.—Our market for most, if not all descriptions, is devoid of activity, owing in part to the meager supply offering, and the high prices asked. The transactions include 70,000 lbs. Native Fleece at 40 to 65c. for Common to Choice; 70 to 75c. for Selected sorts. 30,000 lbs. California Good to Fine at 35¾ to 38c. 45,000 lbs. Pulled at 35 to 52c. as to quality. 600 Ballots Unwashed Chili at 11¾. 75 bales Smyrna Unwashed and Washed at 18 to 28c. 100 bales Buenos Ayres, part at 16c., 6 mos., 120 do. Donskoi short and black, and 50 do. Syrian, on private terms.

PRICES CURRENT.

CORRECTED FOR THE INDEPENDENT.

Ashes—DUTY: 15 ₱ ct. ad val			
Pot, 1st srt, 100 lbs	— a 5 12½		
Pearl, 1st sort	5 37½ a —		
Candles—DUTY: 15 ₱ ct.			
Sperm, ₱ lb	38 a 40		
Dp.pt.L.Polh'n& Co.	50 a —		
Do.do.J'd & M'y	— a 50		
Adam'tine, City	18 a 20		
Adam'tine, Star	17 a 18		
Coal—DUTY: 24 ₱ ct. ad val			
Liv. Orr'l ₱ ch'n	10 50 a 11 00		
Sidney	6 50 a —		
Picton	— a —		
Amb'e ₱ 2,000 lb	4 25 a 4 75		
Cocoa—DUTY: 4 ₱ ct. ad val			
Mara'co in bd.	30 a —		
Guayaquil in bd	14 a —		
Para, in bond	— a —		
St. Dom'o, in bd	— a —		
Coffee—DUTY: 15 ₱ ct. ad val			
Java, white, ₱ lb	14½ a— 15		
Bahia	none.		
Brazil	10¾ a— 12½		
Laguayra	12¼ a— —		
Maracaibo	12 a— 12¾		
St. Dom'o, cash	11¼ a— —		
Mocha	— a —		
Gua'quil & Sisal	— a —		
Costa Rica	— a —		
Java, mats & bags	14 a —		
Manila	— a —		
Copper (KUPFER)—DUTY: Bolts and Braziers' 15; Pig, Bar, and Sheathing, FREE.			
Sheath'g, new, ₱ lb	26 a —		
Sheath'g, old	20 a 21		
Sheath'g, yellow	29 a —		
Pig, Chile	21¼ a— 22		
Bolts	— a— 30		
Domestic Goods—			
Sht's bn. ¾ ₱ yd	7 a— 7¾		
Shirt'gs, bld	7 a— 7¾		
" S. L. do	7 a— 8		
Shetgs br. 4-4	8¼ a— 8½		
Shetgs br. 5-5	9 a— 10		
" bl. 4-4	7¾ a— 8¾		
" bl. 5-4	10¾ a— 12		
Calicoes, blue	8¾ a— 8¾		
Calicoes, fancy	8 a— 10½		
Br. Drills	8¼ a— 8½		
Kent. Jeans	13 a— 27		
Satinets	27 a— 65		
Checks, 4-4	nom.		
Cot. Os. So. No. 1	10¾ a— 13		
C

Editors' Book Table.

THE WORLD MENAGERIE.—It will be gratifying news to all lovers of rational instruction and entertainment, that "Peter Parley" has opened a Menagerie; not a common tent or show-room with some fifty or a hundred varieties of beasts and birds, but an Encyclopedia of the animal kingdom, including both living and extinct races. These all are made to pass before the eye in a series of engravings designed, wherever possible, after nature itself, and exhibiting the characteristics of species, so far as these can be traced upon paper. With these are letterpress descriptions extending in all to 1,400 royal octavo pages, bound in two handsome and convenient volumes. The plates are so interspersed with the descriptive matter that the reader can refer at once from the text to the illustration.

Mr. Goodrich does not profess to be a scientific naturalist, nor does he appear to have followed any one naturalist or school of naturalists in his classification of the Animal Kingdom. His work, therefore, is not adapted to be a text-book in schools. There is yet needed for this purpose a work on Zoology which shall accomplish for pupils in this department of science, what Prof. Gray has so admirably done in Botany, and Prof. Hooker in Physiology. But there are thousands who cannot study Nature scientifically, who yet desire to know something of the traits of the numerous branches of the Animal Kingdom with which they are brought into contact. For these primarily Mr. Goodrich has opened this world-wide menagerie of Animated Nature. By the extent and variety of his information, the facility of his descriptions, and the vivacity of his anecdotes, he proves a very agreeable and instructive guide. His materials and illustrations are drawn from the best sources, and are worked together in a pleasing and intelligible style, with sufficient regard to classification for a popular treatise. These fair and attractive volumes will furnish ample store of instruction and amusement for the family circle, and will incite many a youth to a more thorough investigation of the kingdom of Nature. Messrs. Derby & Jackson have issued the work in a highly creditable style of typography and binding, at prices ranging from $12 to $20. A handsome New Year's Gift.

A GIFT FOR MINISTERS.—One of the most useful presents which can be made to ministers at this season, is a year's subscription to *The Bibliotheca Sacra*, *The New Englander*, Mr. Bidwell's *Eclectic*, or *Littell's Living Age*. The first of these will supply him with a great deal of valuable theological and critical reading; the second will furnish him quarterly with the latest information in the departments of theological and general literature, and with able discussions upon religious and other public questions; the third will give him access to some of the best articles in the foreign quarterlies; the fourth, covering a wider range of periodical literature, and visiting him every week, will keep him *au courant* with affairs and discussions that will furnish many a thought and illustration for his sermons. A recent examination of the back volumes of *The Living Age* has much impressed us with the sterling value of this weekly messenger of universal English thought.

Whoever shall present to his minister either or all of the foregoing periodicals, will find himself repaid in the enriched thought of many a sermon. Ministers cannot live without books, and many are too poor to buy them. Call at your pastor's study and ask to *borrow* the last number of either of these publications. You will thus discover which he has not. Sit down at once and write an order for this or these to be sent to his address at your expense. That is our brief recipe for a Happy New YEAR.

THE DIVINE HUMAN IN THE SCRIPTURES. By Tayler Lewis, Union College. New York: R. Carter & Brothers.

This little volume by Prof. Lewis is introductory to another on the Figurative Language of the Scriptures; and is designed to give a more expanded statement than a mere introduction could afford to some views which the author judged important. It discusses the question of the Supernatural in the Bible,—in other words, the credibility of miracles. All who know the depth and soundness of Prof. Lewis's learning, the originality of his views, and the vigor of his reasonings, will hail such a work from his pen with great interest and expectation. Nor will the expectation be disappointed. They will find here more valuable information in regard to the existing forms and tendencies of Rationalism, than can be found in the same compass anywhere else; and in conjunction with this, some most earnest, original, and convincing refutations of skeptical views. The book has all the characteristics of its author's mind. His familiarity with the early philosophies, and particularly with Platonism, comes frequently to view; and his sharp collisions with some of our modern tendencies, scientific and philosophical, are such as might be expected from one of his known character.

The book abounds in striking views, and contains much food for thought. It will no doubt provoke some criticism. His argument for the supernatural rests essentially on the moral grandeur and power of the Bible. He shows that the inspired volume has been, and is, the very life of the world, in all its highest developments. That such a book could not have been the result of sheer imposture, has been ably and often argued before, as it is again argued by our author. But the other theory of Rationalism—the latest phase of Infidelity—which maintains that it is a collection of legends coming down by tradition, and exaggerated by honest credulity into narratives of the supernatural, has never been thoroughly examined. Prof. Lewis takes up this view, and compares it with the exact, simple, and probable narratives of the whole Bible; and shows in a most convincing manner the impossibility of such an origin. His statement of the skeptical views which he opposes is exceedingly lucid and interesting, and presents the hypothesis with a force which no one of its advocates has ever been able to give it. His refutations of the theory are ample, and possess an instructiveness and beauty which are very rare. The work abounds in passages of the most impressive character, which appeal to the moral sense of mankind with a power seldom equaled; while the beauty with which he sometimes addresses the imagination and the emotions, lends a very great charm to his reasonings.

The view of inspiration here presented requires, and will doubtless receive, a very careful examination. It is not to be pronounced upon hastily. Without indorsing everything which so suggestive an author may throw out, we feel that the work contains much which is instructive and admirable. Our ministerial friends will find it suggestive and profitable in a very high degree. M.

STIER'S WORDS OF JESUS.—Smith, English & Co. of Philadelphia have published four volumes (in two) of that valuable work, "The Words of the Lord Jesus," by Rudolf Stier, a learned German pastor. The work was "translated from the second revised and enlarged German edition," for publication in "Clark's [Edinburgh] Foreign Theological Library," and in that form, as well as in the original, has become somewhat known to theological scholars in this country. Four volumes more have already been published in the Edinburgh series, and are soon to reappear in this American edition—eight volumes in four. An additional volume, entirely new, ("The Words of the Risen Jesus,") will be published next month; and the intervening volumes (from the fifth to the eighth) will follow. Almost every theological work that has come to us heretofore from Germany, has been the work of some university professor. The author of this work seems to value himself upon the fact that he is not a professor at all, but a preacher and a pastor. Indeed, he speaks of the university and professorial style of learned exposition with what might be called a refreshing contempt. He says in his preface, "Nothing seems to us more unnatural than a certain *dead, dry* handling of the Word of life—never speaking from the heart to the heart—which is called the 'purely scientific.'" "The Bible has never failed, since it was given, to speak *for itself*, without the assistance of the learned; and it produces in its believers a believing apprehension of itself, without which it would long ago have gone the way of all waste paper. In its *application to preaching use* in the church, it has ever preserved its living power, and ever will:—there is the Exegesis of the Spirit *at home*. If the mere professor . . . cannot use his wisdom in preaching, nor minister therewith to those who do preach, then is that very fact the most decisive testimony against such wisdom. For the Bible is not—once and for all—a mere old document for the learned, but a text for the preacher to the church and the world, ever and inexhaustibly new."

The plan of this voluminous work is simply to expound in order all the recorded utterances of Christ. It is an attempt to find Christianity as it is given in the personal testimonies and teaching of the Savior himself. From first to last, in all these volumes, the attention is fixed on the Great Teacher; and continually our author brings to his work of expounding the gracious words which proceeded from the lips of Jesus, a truly German erudition, in happy combination with a believing and devotional spirit.

Map of New York City and its Neighborhood.—J. H. Higginson, 77 Chambers street, is issuing a new Map of New York and Vicinity, the most finished and complete that has been published. The map has been prepared with great care, the publisher giving his personal attention to insure accuracy. Railroads, Post-roads, Cross-roads, Lanes, etc., are all marked down; also every stream entitled to consideration. Names of the principal property owners are given, as far as possible. It is engraved on copper, with a rare beauty and distinctness.

Lectures on South Africa.—Mr. A. T. Caldecott, the son of a missionary in South Africa, and himself born at Capetown, purposes to deliver a course of lectures at Hope Chapel, descriptive of things in Africa, illustrated by a panorama of African scenery and incidents. He will give some account of missionary labors among the Kaffirs and Zooloos, with much and varied information as to the native tribes. Mr. C. having been a fellow-traveler of Dr. Livingstone in Africa, he will describe the discoveries of that celebrated explorer and missionary. Tickets 25 cents; reserved seats, 50 cents.

Commercial and Financial.

Railroad Securities.

The financial public both at home and abroad are getting heartily sick of our American railroad securities. The bonds and stocks of railroads absolutely inspire disgust. Railroads have been over-built; but what is worse, have been over-managed. The simple cost of construction bears too small a proportion to the cost of management—the cost of raising money in commissions and douceurs—and the cost of over-management. No railroad company that has attempted to run steamboats in conjunction with their line of road, has ever succeeded. Old Erie lost greatly by an attempt of this kind; the Norwich and Worcester the same; and so did the Michigan Southern and Northern Indiana Railroad Company; and we fear that the Panama Railroad Company have done a very foolish thing in taking stock, as they have done, in a steamboat company. We have to add to the catalogue of railroad troubles, that of the Pittsburg, Fort Wayne, and Chicago Railroad Company. The United States Court of Cleveland, O., has appointed a receiver of this road, on the application of the holders of the bonds issued by the Ohio and Pennsylvania Railroad Company. J. K. Edgerton of Fort Wayne—the Vice-President—has been appointed receiver. The Company, however, is moving to supersede this, and has already obtained from the District Court the appointment of a sequestrator—in the person of T. Haskins Dupuy, acting President of the road. The Erie Railroad Company is accumulating troubles from the adverse and contending interests of the different classes of bond-holders; and much money will be expended in litigation before any result can be obtained. The Receiver, however, has announced that he is ready to pay the interest due and overdue on the bonds of the first mortgaged bonds. The holders of the unsecured bonds, that is, those which have not the advantage of a mortgage on the road, are about to dispute the alleged prior right of the holders of bonds under the last mortgage. The Receiver cannot act except under the direction of the courts of law, which will have to decide on the question whether the so-called unsecured bond-holders have not a prior right to the holders of bonds of the last mortgage, the validity or legality of which is disputed.

In consequence of the mass of railroad troubles and difficulties, the demand for railroad securities of any kind is limited to a very small class of capitalists, and is below the supply offered at current quotations. The railroad interest is still an important interest, however depreciated are its securities. The roads are being worked to the advantage of the public in general and of traders in particular, while a large amount of capital invested in their construction will never be got back again by the investors themselves as such. Receivers have also been appointed to the Chicago, Alton, and St. Louis Railroad Companies.

Our Foreign Trade.

The Washington Constitution, in making up lately a statement of the reports of the fiscal year ending Nov. 30, 1859, makes an egregiously fallacious statement in an endeavor to show that the greatest bulk of our exports are from the slave states.

The specie and American produce exported amounted to	$335,894,386
Of which the specie amounted to	57,502,305
	$278,392,080
Of this it classifies as products of free states	5,281,091
Products of free and slave states	84,417,493
Products of slave states	188,693,496
Total	$278,392,080

These figures, we need hardly say, are made up out of a fanciful desire to make out the slave states as the great producers of the country—a rather ridiculous statement. We copy it as follows:

Free states exclusively—	
Fisheries—embracing spermaceti and whale oils, dried and salt fish	$4,492,974
Coal	653,536
Ice	164,581
Total	$5,281,091
Free and slave states—	
Products of the forest—embracing staves and headings, shingles, boards, plank, and scantling, hewn timber, other timber, oak bark and other dye, all manufactures of wood, ashes, ginseng, skins, and furs	12,009,907
Product of agriculture—	
Of animals—beef, tallow, hides, horned cattle, butter, cheese, pork, hams and bacon, lard, wool, hogs, horses, mules, and sheep	15,549,817
Vegetable food—	
Wheat, flour, Indian corn, Indian meal, rye meal, rye, oats, and other small grain, and pulse, biscuit, or ship bread, potatoes, apples, and onions	22,437,578
Manufactures—	
Refined sugar, wax, chocolate, spirits from grain, do. molasses, do. other materials, vinegar, beer, ale, porter, and cider, in casks and bottles, linseed oil, household furniture, carriages and parts, railroad cars and parts, hats of fur and silk, do. palm leaf, saddlery, trunks, and valises, adamantine and other candles, soap, snuff, tobacco manufactured, gunpowder, leather, boots and shoes, cables and cordage, salt, lead, iron, pig, bar, nails, castings, and all manufactures of copper, brass, and manufactures of drugs and medicines, cotton piece goods, printed or colored, white other than duck, duck, and all manufactures of hemp, thread, bags, cloth, and other manufactures of, wearing apparel, earthen and stone ware, combs and buttons, brooms and brushes of all kinds, billiard-tables and apparatus, umbrellas, parasols, and sun-shades, morocco and other leather not sold by the pound, fire-engines, printing-presses and type, musical instruments, books and maps, paper and stationery, paints and varnish, jewelry, other manufactures of gold and silver, glass, tin, pewter, and lead, marble and stone, bricks, lime, and cement, India-rubber shoes and manufactures, lard oils, oil-cake, artificial flowers	30,197,574
Articles not enumerated, manufactured	2,274,688
Raw produce	1,658,285
Total, free and slave states	$84,417,403
Slave states, exclusively—Cotton	161,434,923
Tobacco	21,074,639
Rosin and Turpentine	3,354,416
Rice	2,297,148
Tar and Pitch	141,056
Brown Sugar	196,935
Molasses	75,000
Hemp	9,379
Total, slave states	$188,603,496

The $84,417,403 set down as products of the slave and free states combined is meant to convey a practical falsehood, as eighty of the eighty-four will, on a reference to the articles enumerated, be recognized at once as free-state products. Then, again, $57,502,305, the product of the California mines, is purposely left out of the calculation. The slave states depend only on one product, with no manufacturing industry; the free states have many products, with an immense manufacturing industry. The exports of our cereals in the fiscal year of 1858–9 were light, and much below the average of other years.

Items.

. . . Messrs. Neill Brothers, in their trade circular, state it as their opinion, that the present cotton crop will amount to at least 4,300,000 bales. Enough for all the mills in Yankeedom and Christendom.

. . . Col. Fremont's famous Mariposa grant is set down in the tax list as containing 47,370 acres, valued at $200,000; improvements, $8,000; personal property, $2,800. The total annual taxation on these valuations amounts to $4,457 30. It is reasonable to say that the Colonel's receipts for gold will, in the ensuing year, be more than equal to the entire assessed value of the ranche as above. So much for *pluck*.

. . . The Governor of Kentucky, in his late message, says that the banks in that state "are the instruments of oppression, instead of the handmaids of industry," and backs up that statement with the following evidence:

1st. That the banks are well managed by efficient and highly capable officers.

2d. That they maintained their solvency amidst an almost universal suspension.

3d. That they furnish exchange at one-third the rate charged by their neighbors.

4th. That they have succeeded in maintaining the credit of the state chiefly by their solvency and judicious management.

Now is it right, with the same breath, to brand such corporations as "*instruments of oppression instead of handmaids of industry*?" That Governor is certainly a funny fellow. Perhaps he didn't *read* his message. Who knows?

Foreign Items.

. . . The ship Swiftsure has reached London, with about $1,400,000 in gold from Australia.

. . . The total production of gold in California and Australia up to this date has been about $900,000,000.

. . . The debt of Piedmont in 1848 was only $20,000,000. It now amounts to $240,000,000!! So much for war.

. . . In Australia, when a bank suspends, it is said that they take the president of the defunct corporation to the nearest tree and make him "suspend" also.

. . . By a late arrival we hear that nearly half a million of dollars has been recovered from the wreck of the Royal Charter, and they are still *diving* for more. The whole treasure consists of twenty boxes of gold, three bags of sovereigns, and seventy-five bars of gold.

. . . The four merchants in Liverpool who wrote the Emperor Napoleon in regard to his intentions about "dissolving the union" between France and England, have been threatened with a prosecution—what for? Hasn't an English merchant a perfect right to correspond with *anybody* in the world from Her Majesty the Queen down to President Buchanan. Tell us where there's *freedom*.

Honey Market.

As is usual at this period of Christmas, money is more in demand, and will be so until after the payment of dividends and interest next week and cash next month, when some 8 or 10 million dollars will be redistributed, and have again to be invested, after performing a round of circulation in settlement of accounts then payable. The Bank Statement of last week shows a lavish use of their power of giving credits in the shape of discounts by the banks. They have enlarged their line of loans over a million of dollars, with a loss of $713,000 in specie, yet show no increase in deposits. As one million added to the loans is one million added to the deposits on the bank books, there must have been that amount withdrawn from bank; and as there has been no heavy shipment of specie, the amount so withdrawn must have gone to the interior. California has since sent us $1,400,000, which will occasion a small increase in specie in the next bank showing, as a part of it has been absorbed in deposits on account of the new Treasury loan of $2,000,000, awarded on Tuesday. Call loans have been made only at 7 ₱ cent. in bank, and 6 to 7 outside. Discounts have been wanted by parties who have not shown recently any want of money, and some first-class paper has appeared in the market, which has readily been taken up at bank rates, the banks getting the greatest portion.

There has been a large supply of Southern bills in market, the result of heavy cotton shipments, which has reduced the shipment of gold. Good Southern bills, with New York indorsement, sold at 100¾ to 100⅞; while the New York exchange-houses draw at 100⅝. Those asking a higher rate are out of the market. Southern francs sell at 5.20 to 5.18¾, and New York bankers' do. 5.17½ to 5.16¾—all usual usance of 60 days. Sight bills, however, have been in good demand at 5.12½ to 5.12¾; the former for Belmont's bills.

The importations are very large, and occasion a great conservative feeling among the leading capitalists.

The following are the Custom-House tables of the trade of the port for the week, and since Jan. 1st, as compared with the figures for the same period of the last two years:

Imports.	1857.	1858.	1859.
For the Week—			
Dry goods	$314,518	$381,632	$2,490,408
General merchandise	1,469,127	1,940,377	2,144,400
Total for the week	$1,783,645	$2,322,009	$4,634,808
Before reported	211,140,597	142,648,867	230,355,669
Since Jan. 1st	$213,924,242	$144,970,876	$234,990,474
Exports Exclusive of Specie.			
	1857.	1858.	1859.
For the week	$1,033,346	$1,140,713	$2,112,863
Previously reported	66,696,892	57,437,221	53,982,013
Since Jan	$69,729,738	$58,577,934	$56,675,776

Exports of Specie.	
Schooner Hannibal—Jacmel, U. S. gold coin	$500
Steam-ship Moses Taylor—Havana, U. S. gold coin	500
Steam-ship Persia—Liverpool, California gold bars	150,300
" " " English silver	1,212
Total	$152,512
Since Jan 1	$69,218,647
To same date 1858	26,082,018
To same date 1857	44,398,296

Stocks.

Southern state stocks are very tame, and are much below the prices they commanded last Christmas. These stocks have not appreciated as they usually do on the approach of the period for the payment of dividends. Railroad stocks are dull and heavy. The short contracts in New York Central stock are large, and help to keep up its price—which, however, has a downward tendency. Bank stocks are firm.

BANK STATEMENT COMPARED WITH LAST YEAR.

	Dec. 25, 1858.	Dec. 24, 1859.	Dec. 17, 1859.
Capital	$67,734,000	$69,273,000	$69,453,000
Loans	126,716,365	124,977,375	123,903,577
Specie	26,378,272	19,645,967	20,420,839
Circulation	7,704,348	8,309,923	8,309,026
Exchanged	20,245,552	21,710,088	21,710,094
Deposits	86,679,076	77,294,732	77,286,475
In Sub-Treasury	6,008,398	6,124,218	6,015,552

Dry Goods.

The following is a comparative statement of the imports of foreign dry goods at the port of New York for the week, and since Jan. 1st:

	1857.	1858.	1859.
For the week—			
Entered at the port	$314,518	$381,632	$2,490,408
Thrown on market	287,896	461,621	2,364,326
Since Jan 1st—			
Entered at the port	$90,244,733	$57,732,928	$110,215,400
Thrown on market	81,304,174	65,777,699	108,742,145

The following is the summary for the week:

	Consumption direct.		Warehoused.		Withdrawn.	
	Pkgs.	Value.	Pkgs.	Value.	Pkgs.	Value.
Mf. of Wool	1,275	$677,236	137	$39,729	771	$33,940
Mf. of Cotton	1,557	466,811	301	39,549	67	13,008
Mf. of Silk	1,609	952,765	75	68,779	30	22,860
Mf. of Flax	279	55,749	29	2,459	59	11,484
Miscellaneous	402	118,323	6,968	53,017	624	16,147
	5,103	$2,256,884	7,510	$223,524	851	$97,439
		229,524				2,266,884
Total entered		$2,490,408	Total marketed			$2,364,323

There is a good deal of activity among the importers in the receiving and opening of goods for the early spring trade. The importations are very large, and when the fancy silk goods begin to arrive, will be excessive as respects the total, whatever may be the case of "desirable" kinds. The term desirable embraces those kinds of fancy styles which take when the season arrives, but with respect to which all is speculation beforehand. The practice is, however, to follow French fashions, and those which are the *ton* in Paris one season, become the *ton* in New York in the season following. French fashions and French novels seem to be the most attractive to our most *dressy* and light-reading circles. The importations of silks daily arriving are astonishingly large, and are closely followed in amount by those of woolens, and next by those of cotton goods. All the cotton and gold we raise will be in requisition next year to pay our imports. The cotton crop will be 4,300,000 bales at least, of which 3,500,000 will, at the lowest computation, be wanted for export, bringing $180,000,000 for the raw article, and four millions or more for freights. The large supply of goods will not hasten business, as buyers will be shy about buying till the assortment is complete. As regards sales, the demand is limited to woolens for spring clothing, and mostly for distant markets. Fancy cassimeres are yet very incomplete in assortment. In domestic goods there is less doing. The holiday week is always a bad one for business. The clothiers, however, are making some purchases. The jobbers are at last dull. The sales of winter goods are now over. Woolen goods are held firmly in price, as the price of wool has a strong upward tendency; but the price of cotton being rather heavy, checks all disposition to extreme firmness in cotton fabrics. The assortment of spring prints is rather poor at present, yet some kinds suitable for the early Southern trade are already in the hands of jobbers. Domestic fancies in cassimeres are coming forward freely, and meet with an early inquiry, mostly for the California market. Printed satinets also are selling, with an upward tendency in prices. Delaines are inactive.

NEW YORK CATTLE MARKET.

Reported for The Independent.

WEDNESDAY, Dec. 28, 1859.

TOTAL RECEIPTS OF ALL KINDS.

	Cattle.	Cows.	Veals.	Sheep.	Swine.
Allerton's	2,968	20	270	1,165	....
Browning's	113	38	44	2,016	....
O'Brian's	27	33	40	635	....
Chamberlain's	20	27	36	3,658	....
Total	3,157	118	401	7,072	18,400
Total last week	3,671	141	509	13,081	25,068
Increase	....	....	....	....	....
Decrease	714	23	108	6,309	7,568

AT BERGEN, N. J.

At Bergen, N. J., 797 head Beef Cattle were sold to New York butchers.

PRICES OF BEEF AT FORTY-FOURTH STREET.

	To-day.	Last week.
Best quality	9¾ to 11	9¾ to 11
Medium quality	8 to 9	8 to 9
Inferior	5 to 7¾	5¾ to 7¾
General selling prices	6¾ to 10	6¾ to 10
Average of all sales about	8 to	8 to

Number on sale to-day at Allerton's of Beef Cattle..... 2,968
Number last Wednesday " " " 3,684
Sold to butchers at Bergen, New Jersey 797

GENERAL REMARKS.

At Allerton's, 2,968 Beeves were on sale, against 3,684 head last week. The business to-day has been confined to the urgent wants of butchers, and prices are not near as good as on yesterday. As compared with last week, on corresponding qualities, they are the same. Good quality has been scarce, and is higher. There have not been any premium grades in market. We quote Common to Prime at 6 to 10¾c.; average of all the sales 8c. The supply has fallen short 714 head, yet there is an abundance. Consumers are now, during the holiday season, indulging in Poultry, which is plenty and cheap. Cows are nominal at $25 to $60. Veals are selling at 5 to 7c., as to quality. A calf 4½ months old, sold for $47 50; weight 650 lbs.; about 7¼c. Sheep and Lambs have advanced 2 to 3s. per head, with a large decrease of stocks. Common are dull and flat, while Prime are wanted. We quote at $2 50 to $13, as to quality. Swine are in good supply, and command 5½ to 5¾c. gross, for corn-fed. At Western Yards, 10,062 head were received; at Hudson River Yards, 8,338 head; total 18,400. Dressed Hogs have also arrived freely, and sell at 6¾ to 7¾c. for Western. City command 7 to 7¾c.

REVIEW OF THE MARKET.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—Pots and Pearls have met with a fair inquiry, and the price of the latter is slightly improved. We quote Pots at $5 12½, and Pearls at $5 37½.

COFFEE.—Rio has met with a fair inquiry at former rates. Sales of 3,000 bags at 10¾ to 12¼c., including the Yankee Blade's cargo of 3,182 bags Rio, at 11⅜c. ex ship. The stock of all kinds on hand is 61,252 bags and mats. For St. Domingo, Java, and Laguayra a moderate demand has prevailed; sales of 600 bags St. Domingo for export to Antwerp at 11¼c., 600 Maracaibo at 12c., 200 Laguayra at 12½ to 12¾c., 100 mats Java at 14¾c., a few Jamaica at 12c., and 300 bags Savanilla on private terms.

COTTON.—The business has been, to a fair extent, at full rates, including a large proportion in transitu, at 11c. for Middling Gulf, with 9-16d. freight. The sales reach 14,500 bales. We quote:

NEW YORK CLASSIFICATION.

	Uplands.	Florida.	Mobile.	N. O. & Tex.
Ordinary	8¾	8¾	8¾	8¾
Middling	11	11	11¼	11¼
Middling Fair	11¾	11¾	12	12¾
Fair	12	12	12¾	13

The following is a statement of the movement in cotton since the last September last, as compared with the previous four years:

	1859.	1858.	1857.	1856.	1855.
Rec. at P'ts	1,944,000	1,623,000	949,000	1,378,000	1,389,000
Ex. to G. B.	734,000	478,000	301,000	292,000	447,000
" France	176,000	228,000	102,000	127,000	168,000
" other F. P.	84,000	113,000	77,000	87,000	112,000
Total exports	994,000	819,000	480,000	506,000	734,000
St'k on hand	884,000	700,000	477,000	650,000	584,000

Of which during the past week, included in the above:

Rec. at P'ts	185,000	140,000	117,000	134,000	137,000
Ex. to G. B.	73,000	43,000	18,000	45,000	32,000
" France	11,000	19,000	22,000	11,000	12,000
" other F. P.	8,000	28,000	17,000	22,000	11,000
Total Exports	92,000	90,000	57,000	78,000	55,000

FISH.—The market is quiet, but the stock of most descriptions is light, and prices generally are firm. In Dry Cod sales of 2,000 quintals Grand Bank have been made at $4 to $4 12½; in Pickled Mackerel, 600 bbls. No. 1 Mass. at $15 50 to $16; and in Herring, 200 bbls. Labrador on private terms.

FRUITS.—Raisins and Currants have been in lively demand, at improved rates. Sales of 6,500 bbls. and 500 cases Currants, and 15,000 boxes Raisins, at our quotations. Western Apples have sold at $2 per bbl.; Newtown Pippins at $5 to $6. State Dried Apples command 6¾ to 7c.

FLOUR AND MEAL.—There has been considerable irregularity in our market for Western and State Flour the past week. The business has been limited, but with light arrivals. We have had a strong speculative feeling of late, and many purchases have been made for investment, chiefly for Western account. This has given holders a considerable advantage, and prices have advanced 15 to 20c. ₱ bbl. The unfavorable news from Europe and the advance claimed have served to check the shipping inquiry, and the trade have purchased only to supply their immediate wants. A better demand may be noted for the New England states and the British provinces. This demand has been mainly confined to choice Extra State; hence this has improved. Low grades of other kinds have moved in sympathy with it. The high grades have sold slowly and at variable rates. The consumption this season has been largely confined to the low grades, these being unusually good this season. Much of our stock is held by outside dealers, who have purchased it for investment, but we fear the movement is premature, as we are accumulating stock, and now hold a much larger supply than at any time for many years. But the quality of it is good, and the prospects more favorable for a foreign demand than last year. But we fear much importation is attached to this than the circumstances appear to warrant. At all events, it is not likely to occur at once. But, like most Western speculations, they are generally not well-timed. At the close the market is quite strong, with limited arrivals. The Canadian flour has improved and is in limited supply, with a good demand and upward tendency at the close. Southern flour has fluctuated considerably. The demand has been fair for the present, and the market closes firm for good brands and heavy mixed. Rye flour has been in fair request, and is firm. Corn Meal is rather lower, but closes with a good demand. Buckwheat flour is in request at $2 25 to $2 37½ ₱ 150 lbs.

GRAIN.—Very little of interest has transpired in our Wheat market the past week. Millers have purchased sparingly. The current prices which prevail are relatively higher than for flour, and the latter has been in moderate consumptive demand, especially the high grades, and shippers have been unable to execute their orders—those being limited below our present quotations, and in some instances they have been reduced. Speculative holders have evinced great firmness, and have continued to purchase to a limited extent. The arrivals have been light, almost entirely from Southern ports; but these have been about equal to our sales—leaving us with a large stock. Barley has improved, with a fair demand and light receipts. Barley Malt has been more saleable, and is steady. Corn has declined rapidly, and New is very abundant. Old is dull and nominal. Rye has been in limited demand, and is steady at 89 to 90c. Oats have fluctuated, with a fair demand, and close firmer, with some speculative inquiry at the close. White Beans are active and firm. Canadian Peas have been in fair demand at 82 to 93c.

HOPS.—A moderate demand prevails for local consumption at unchanged figures. The sales are 200 bales at 12 to 16c. for fresh sorts 59's. The larger portion of the stock is of very poor quality, not fresh sorts, and some will not command 6c. There are more in this market whose value is less than 12c. than above that price. Old are dull and neglected.

MOLASSES.—New Orleans is scarce, and 1 to 2c. per gal. higher. Sales of 950 bbls. at 52 to 56c.; the latter for Choice. Foreign is steady. Sales of 700 hhds. Cuba and English Island at 25 to 27½c. for the former, and 34c. for the latter, closing quietly.

NAVAL STORES.—Spirits Turpentine has been sparingly dealt in at 44 to 45c., cash, and 15 days. Crude is dull and heavy. Common Rosin is in limited request, but the meager supply offering and the advanced prices asked restrict transactions materially. The low and medium fine grades continue dull and heavy. Tar has declined without stimulating the demand materially.

OILS.—The market for all kinds is devoid of activity, but prices generally are maintained, as may be seen by our quotations.

PROVISIONS.—The Pork market the past week has been quite irregular since our last. The business has been good, and the demand quite general; and we are happy to say there has been an absence of all speculative transactions for forward delivery. The result of last year's business, we doubt not, will exert a salutary influence; and we hope to have a healthy trade throughout the season, meeting the foreign demand promptly, and not hoard up stock to rust and sour, and at the same time greatly diminish its consumption. In Prime Mess nothing has been done of moment, owing to high prices asked. This is unfortunate. It would be far better to meet this demand. New is rather more plenty, and is dull at the close. Beef is abundant, and is quite dull and heavy, especially Common. Extra is firmly held, with a fair demand for the city trade. Prime Mess has declined, and closes dull and heavy. Beef Hams have advanced, with a better demand. Bacon has been in limited demand, 8½ to 9¼c. Cut Meats are steady, and the supply is larger. Lard has declined, and is more plenty, with a limited export demand; the latest news from Europe proving less favorable, and prices close lower and unsettled. Dressed Hogs have fluctuated somewhat, and are in good demand at the close at 7 to 7¾c.—the latter rate for heavy, 200lb. each and upward. Butter is held firmly, and is in good demand for the home and Eastern trade. Cheese is firmly held, but is not very active.

RICE.—The demand has been fair at $3 50 to $4 25 per 100 lbs. Sales of 1,150 tcs. within the range, mainly from $3 87½ to $4 12½ cash.

SUGARS.—Holders continue to receive full quotations, with a moderate demand from the trade and refiners. The auction sales of New Orleans show a sustained market. The advent of holiday week has at the close somewhat checked business. The United States Steam-Refined are selling at 9¾ to 10c. for Crushed, Ground, and Granulated; 9 to 9¼c. for White Coffee grades; and 8¾ to 8¾c. for Yellow do. The sales include 1,500 hhds. Cuba, Porto Rico, and English Islands, and 481 hhds. New Orleans, by auction, at our quotations; also, 1,850 boxes Havana at 6¾ to 9¾c. for Brown and White.

TEAS.—The auction sale on Wednesday was spiritless; the quality being inferior and undesirable. At private sale very little has been done, the quotations of grades suited to the wants of consumers are unchanged.

WOOL.—Our market for most, if not all descriptions, is devoid of activity, owing in part to the meager supply offering, and the high prices asked. The transactions include 70,000 lbs. Native Fleece at 40 to 65c. for Common to Choice; 70 to 75c. for Selected sorts. 30,000 lbs. California Good to Fine at 35¼ to 38c. 45,000 lbs. Pulled at 35 to 52c. as to quality. 600 Ballots Unwashed Chili at 11¾. 75 bales Smyrna Unwashed and Washed at 18 to 28c. 100 bales Buenos Ayres, part at 18c., 6 mos., 120 do. Donskoi short and black, and 50 do. Syrian, on private terms.

PRICES CURRENT.

CORRECTED FOR THE INDEPENDENT.

Ashes—DUTY: 15 ₱ ct. ad val
Pot, 1st sort, 100 ₱ — a 5 12½
Pearl, 1st sort 5 37½ a —
Candles—DUTY: 15 ₱ ct.
Sperm, ₱ lb 28 a 40
Do. pt. L. Polh'n & Co. 50 a —
Do. do. J'd & M'y — a 50
Adam'tine, City 18 a 20
Adam'tine, Star 17 a 18
Coal—DUTY: 24 ₱ ct. ad val
Liv. Orr's ₱ ch'n 10 50 a 11 00
Sidney 6 50 a —
Pictou — a —
Anth'e ₱ 2,000 ℔ 4 25 a 4 75
Cocoa—DUTY: 4 ₱ ct. ad val
Marac'o in bd. ℔ 30 a —
Guayaquil in bd 14 a 16
Para, in bond — a —
St. Dom'o, in bd — a —
Coffee—DUTY: 15 ₱ ct. ad val
Java, white, ₱ ℔ 14½ a 15
Bahia none.
Brazil 10¾ a 12½
Laguayra 12¾ a —
Maracaibo 12 a 13½
St. Dom'o, cash 11¾ a —
Copper (KUPFER) — DUTY:
Bolts and Braziers' 15; Pig, Bar, and Sheathing, FREE.
Sheath'g, new, ₱ M 26 a —
Sheath'g, old 20 a 21
Sheath'g, yellow 29 a —
Pig, Chile 21¾ a 22
Bolts a 30
Domestic Goods—
Sht's bn. ¾ ₱ yd 7 a 7½
Shirt'gs, bld 7 a 7½
" S. I. do 7 a 8
Shetogs br, 4-4 8¼ a 8½
Shetogs br, 5-5 9 a 10
" bl. 4-4 7½ a 8¼
" bl. 5-4 10¾ a 12
Calicoes, blue 8¾ a 8¾
Calicoes, fancy 8 a 10½
Br. Drills 8¼ a 8½
Kent. Jeans 13 a 27
Satinets 27 a 65
Checks, 4-4 nom.
Cot. Os. No. 1 10¾ a 13
Cot. Os. No. 2 8¾ a 10½
Cot. Batts nom.
Cot. Yn. 5s12 ₱ lb nom.
Cot. Yn. 14s20 nom.
Cot. Yn. 30s & up nom.
Drugs and Dyes—
Alcohol ₱ gal 54 a 60
Aloes ₱ lb 8 a 10
Aloes Socotrine 30 a 45
Alum 2¼ a 2½
Ant'y, reg. cash — a 12½
Argols, refined 27 a 28
Arrowroot Bermu 30 a 40
Arsenic, pow'r 3¼ a 3½
Assafœtida 5 a 25
Balsam Calpivi 48 a 55
Balsam Tolu 50 a 62½
Balsam Peru 1 25 a 1 30
Barks Peru 88 a —
Borax, refined 18½ a 19½
Brimstone rll 3 a 3¼
Brimst